

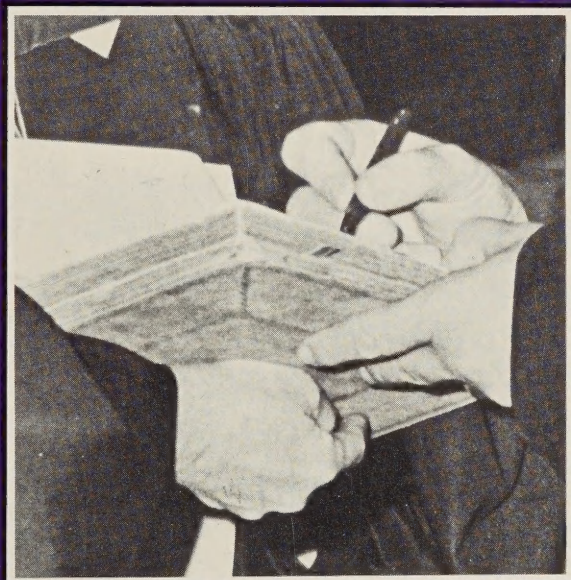
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# Alumni News

PRINCETON  
THEOLOGICAL  
SEMINARY

## The Inauguration



Thomas W. Gillespie's  
Signature Marks His  
Official Installation  
as President



# Alumni News

PRINCETON THEOLOGICAL SEMINARY

Volume XXIV, Number 1

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**President**  
Thomas W. Gillespie

**Secretary of the Seminary**  
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**Credits:** Photographs by Hal Brown and a student staff headed by Richard Hofarth, including Steven Carl, LaVerne Davenport, Brian Kutcher, and Doug Vinez.

*On the cover: President Gillespie signs the Seminary's book of formulae, making his installation as president and professor of New Testament official.*



*Presidential lineup: (Left to right) James H. Costen, Interdenominational Theological Center in Atlanta; Gillespie; C. Ellis Nelson, Austin Presbyterian Theological Seminary; Arlo D. Duba, University of Dubuque Theological Seminary, and T. Hartley Hall, Union in Virginia.*

# The Inauguration of a President

by Dick Bohlander  
Director of Publications

The last week of March this year was an historic time in the life of Princeton Seminary, for it saw an event that has occurred only four times previously in the institution's 172-year history: the inauguration of a president. On Wednesday of that week, the 28th of March, Thomas W. Gillespie stood at the front of Princeton University Chapel where John M. Templeton, chairman of the board of trustees, officially declared him installed as president and professor of New Testament of Princeton Theological Seminary.

It was the pivotal act in what was an exciting and eventful week at the Seminary, a week filled with pomp and circumstance, tradition and grandeur. It included colorful academic processions, formal dinners and receptions, stirring music by choirs and brass ensembles, and addresses by luminaries of the Reformed church from all over the world.

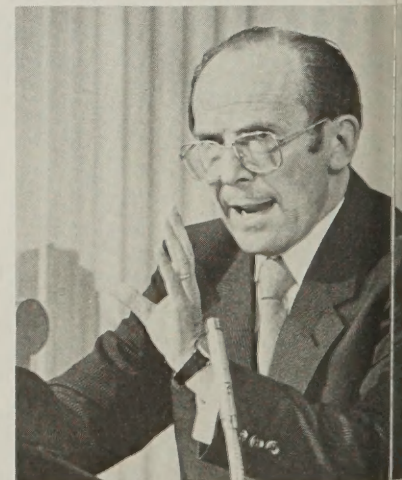
But the inaugural week was more than the traditional celebration of an historic occasion. It was a time for the Seminary to look forward as well. At President Gillespie's suggestion, the week included time to learn and think about the role of the seminary in general, and Princeton in particular, in a changing church. The unifying theme of the week's events was "Ministry in a United Church." The list of speakers and preachers addressing that general theme included Thomas F. Torrance, professor of Christian dogmatics, New College, Edinburgh; Dr. Jan Milic Lochman, professor of systematic theology at the University of Basel, Switzerland; Karoly Toth, bishop of the Reformed Church of Hungary; C. Ellis Nelson, interim president of Austin Theological Seminary; J. Randolph Taylor, moderator of the Presbyterian Church (U.S.A.); and, of course, Gillespie himself in his inaugural address.

There were less formal celebrations as well, most notably, a student-sponsored dinner in the basement of Hodge Hall honoring the new president, moderated by Gillespie and attended by - Gillespie and his wife, Barbara. There seminarians danced a square on the base of the dormitory's four-story circular staircase (its entire height festooned with crepe paper for the occasion) to celebrate their new president's inauguration in their own way.

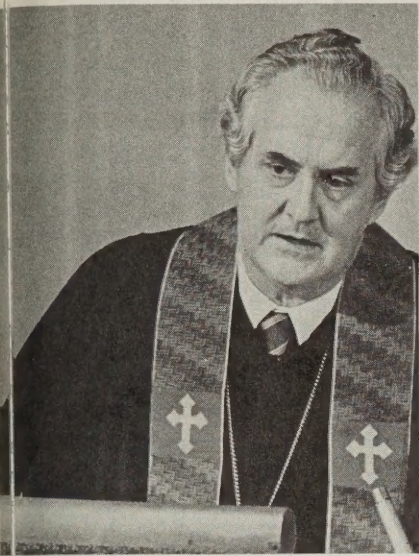
Inauguration day itself began with a morning worship service at Miller Chapel where Taylor, moderator at the time, delivered the sermon, entitled "For the Work of the Ministry." Taylor began by noting that Princeton Seminary and the Presbyterian Church (U.S.A.) were old institutions facing a new day, and with a new president, the other with a new unity. Each has received a new challenge, each faces new challenges.

Speaking of the role of the seminary in training Christian leaders, Taylor emphasized the importance of their being service-oriented, rather than survival-oriented, toward the church. The seminary, said Taylor, "must be a community that sends out the builders of community," ministers who are striving toward maturity for the church and themselves.

The seminary, said Taylor, must help its students find that maturity. He told the story of the oldest living graduate of the Boston School of Theology who, when invited to speak at his alma mater's commencement, was in his late nineties.



*Truth and Tolerance: Jan M. Lochman during a special address at Miller Chapel.*



*Paching Unity: Moderator Taylor at morning service in Miller Chapel.*

His words were awaited with some anxiety by an audience that didn't know quite what to expect on such an occasion. But what he said was simply this: "I want to thank you for setting me free without setting me adrift." That, said Taylor, should be the goal of the seminary.

The morning service was followed by an address by Lochman, whose topic was "A Call for Truth and Tolerance: Spiritual Presuppositions of Christian Ministry." His talk was an attempt to resolve the seeming contradictions between the zeal for Christian truth and the need for Christian tolerance. All too often, suggested Lochman, the zealous are intolerant and the tolerant are insufficiently committed to the absolute nature of their faith.

The resolution of this contradiction lies in the example of Christ, whose love transcended the contradictory impulses. In His life, suggested Lochman, that can lead Christians to lives that are at once zealous in their adherence to truth, and tolerant without becoming indifferent.

Following Lochman's address, Gillespie made time to meet with members of the religious press at a noon news confer-

ence. There, in answer to questions, he gave some indications of his goals for the Seminary. One primary goal, he said, is to lower the student-faculty ratio from its current 16-1 to an eventual 12-1. "Faculty development is a very high priority. We want to decrease the ratio so we can encourage our faculty to publish their research," Gillespie said.

He described the Seminary as "deeply Presbyterian and broadly ecumenical" and "tradition-oriented, but not tradition-bound." Speaking of his first months as president, Gillespie said he is in love with the students and he "hopes the honeymoon never ends."

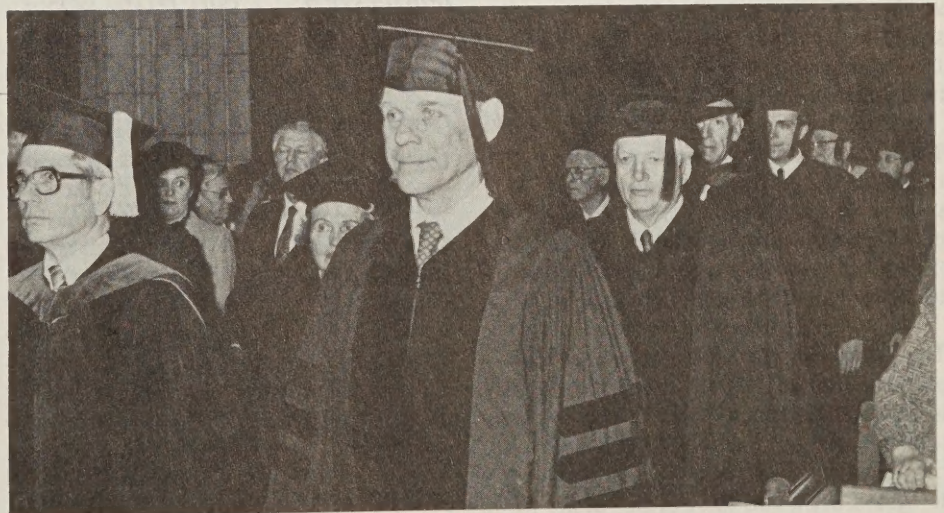
### The Main Event

For all the week's diverse events, the Service of Inauguration and Installation on Wednesday was the centerpiece. More than 1,800 people traipsed through freezing rain to the Princeton University Chapel to observe the historic moment. Some 200 institutional delegates, along with Seminary faculty and administrators, processed in their colorful academic regalia up the long central aisle of the Gothic chapel.

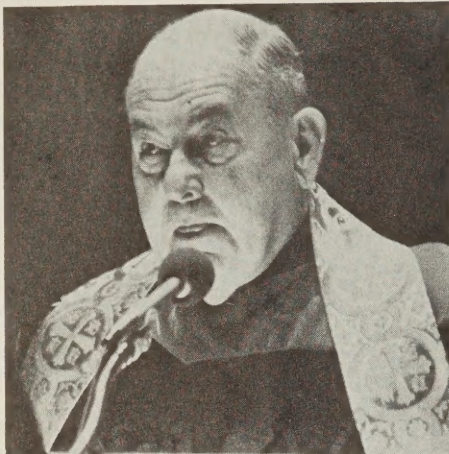
Music for the service was provided by the combined choirs of the Westminster Choir College and the Seminary, under the direction of Joseph Flummerfelt of

the college and the Seminary's director of music, David Weadon, and to the accompaniment of the chapel's massive organ. In addition to instrumental music by Gabrieli, Franck, and Bach, there were anthems by Charles Hubert Hastings Parry and Ralph Vaughan Williams, and a new arrangement of the hymn "I Greet Thee, Who My Sure Redeemer Art," commissioned for the occasion.

The service featured a varied and distinguished roster of participants. Calling the congregation to worship was the Reverend Nancy J. Lammers, a graduate of the Seminary and associate pastor of Gillespie's former church, the First Presbyterian of Burlingame, California. Moderator of the Student Government Association at the Seminary, Carol M. Gregg, an M.Div. senior, delivered the psalm (no. 111), and Dr. Bruce Metzger, George L. Collord Professor of New Testament Language and Literature at the Seminary, read the New Testament lesson (Mark 10:35-45). The Old Testament lesson (Isaiah 42:1-9) was read by Dr. James H. Costen, president of the Interdenominational Theological Center in Atlanta and a past moderator of the United Presbyterian Church in the U.S.A. Dr. T. Hartley Hall, president of Union Theological Seminary in Richmond, Virginia, delivered the benediction concluding the service.



*Pomp and circumstance: The academic procession in the Princeton University Chapel*



*McCord on eroding academic standards: "The gentleman's 'C' has passed away to a collapsed 'B'." It's simply not true that you don't have to know very much to be a minister."*

The official acts of installation were presided over by Dr. Templeton and included Moderator Taylor and Dr. David Watermulder, vice president of the board of trustees and pastor of the Bryn Mawr (Pennsylvania) Presbyterian Church. Following Watermulder's prayer, it fell to the Seminary's president emeritus, James I. McCord, to give the charge to his successor.

#### Giving The Charge

Speaking from the lectern in his distinctive gravelly voice, McCord offered Gillespie three observations. First, said McCord, the president must keep the Seminary "free for the church in order to exercise in every generation [a] prophetic role. It is the responsibility of a seminary to see that theology is reinstated to its queenly role in order that the church may be given a direction in its life and in its mission."

The second responsibility, according to McCord, is to restore eroding academic standards. "The gentleman's 'C' has passed away to a collapsed 'B,'" he said. "It's simply not true that you don't have to know very much to be a minister."

Third, McCord cited the importance of piety, concluding, "... the quality that is needed for leadership . . . is [the] intuitive integrity that grows out of dutifulness to God, out of commitment to Jesus Christ, and out of [the] desire to serve."

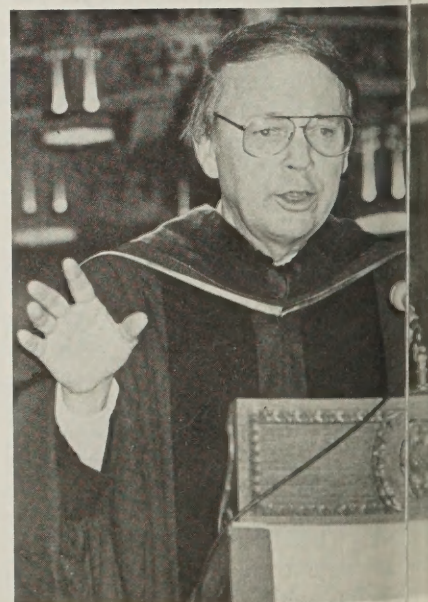
#### "The Seminary as Servant"

McCord's last words anticipated what was to come next - the inaugural address of his successor as president of Princeton Theological Seminary. Gillespie entitled it "The Seminary as Servant," and it was probably the most anticipated element of the entire inauguration.

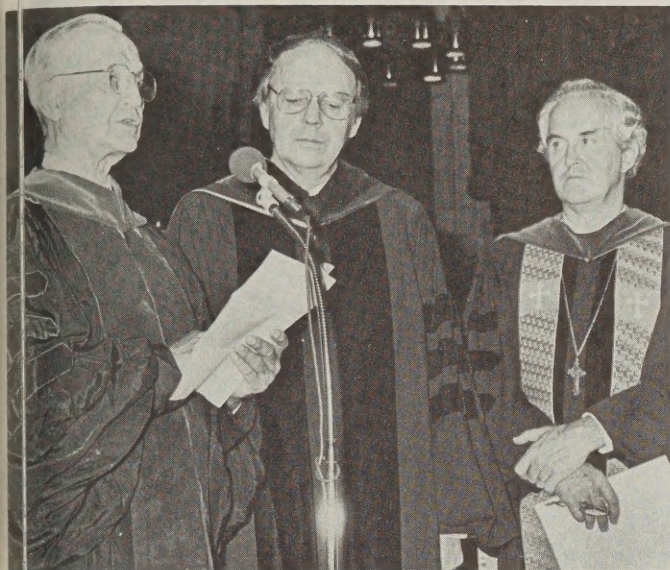
Following McCord's charge, the new president mounted the chapel's lofty pulpit. He began his discussion of the seminary's role as servant by citing Robert K. Greenleaf's essay, "The Servant as Leader." Greenleaf's concept "a logical and an empirical contradiction," according to Gillespie, has its transcendent example the servanthood and leadership of Jesus Christ. Christian leaders, therefore, should lead as Christ did - by serving.

But, asked Gillespie, "What is the institutional significance of servanthood?" With the growth of the modern corporation, he said, "we are discovering our inability to make our institutions, particularly our large institutions, serve the purposes they were formed to serve." And "because theological seminaries are academies of the church . . . the current criticism of institutions of higher learning can be painfully instructive."

*Gillespie on the source of leadership: "I can truly serve this institution only if I serve it freely, and I can serve it freely only if I look steadfastly beyond it for the source, norm, and meaning of my existence."*







*Main Characters: President of the Board John M. Templeton, Gillespie, and Moderator J. Randolph Taylor.*



*Town and Gown: Gillespie with Borough of Princeton Mayor Barbara Sigmund.*

At universities, education at seminaries has also "gone the way of the world," asserted Gillespie, leading to the dissolution of the intrinsic relation between piety and learning and the reduction of a ministry education to a professional education for the ministry.

What is needed, he said, is "a way to unite piety and learning, to unite the teaching of the theological disciplines, and to unite learning and piety with the practice of ministry. My plea is for an institution which knows how to serve students so effectively that they are enabled to serve the church that is called by God to serve the world respectively."

But how can the seminary serve "... for the central problem of modern institutional life is its corruption by idolatry. Sanctification in this context is fruitless unless it is liberated from the worship of the institution ...". The answer, suggested Gillespie, is that the leaders of seminaries must be liberated from such idolatry by faith. By permitting "God to define and fulfill our lives, we are freed from our enslavement to the world in order that we may serve God in the world."

"I can truly serve this institution only if I serve it freely," he said, "and I can serve it freely only if I look steadfastly beyond it for the source, norm, and meaning of my existence. Servant leadership," he concluded, "is possible for all who are liberated by God through Jesus Christ from the worship of the world and its powers."

Having thus described his own philosophy of leadership and his vision of the role he envisions for Princeton Seminary, Gillespie stepped down from the pulpit, relieved, he said later, to be finished with his part of the ceremonies - and satisfied with the way things had gone.

The service wound down in the late afternoon as the light filtering through the chapel's stained glass windows grew even dimmer. Inside, the mood was undeniably buoyant as the organ played the recessional. Outside, the freezing rain had turned to wet, sloppy snow driven by a ferocious wind. It turned out to be the last, and probably the nastiest, gasp of the winter, a ferocious storm that during that night would drag a large portion of New Jersey's nearby beaches out to sea.

But even the Californians from Gillespie's former Burlingame church seemed unfazed. They slogged gamely through the slush to a reception for out-of-town guests at the university's nearby Prospect House. There the new president was offered congratulations by old friends and some new acquaintances. He posed for pictures with the mayor of Princeton borough and with his entire family - wife Barbara, son Scott, daughters Dayle and Robyn, and Robyn's husband, Kenneth Glassman.

As Prospect House slowly emptied, President Gillespie's longest day slowly came to an end. With all the official beginnings over at last, he could look forward to the challenges awaiting him in the coming years as president of the nation's oldest and largest Presbyterian seminary. What those particular challenges might be and how they might best be met are yet to be seen. But one thing had been made certain by the events of the day: Princeton Seminary - and its president - would lead the church by serving it freely through the liberation of faith. ■

# Behind the Scenes at the Inauguration

by Barbara Chaapel  
Director of Seminary Relations



"No photos during the—Too late": Garcia-Treto gives the benediction at the morning service.

## MEMO

From: Office of the Vice President  
To: The Seminary Community  
Re: Inaugural Activities

I am pleased to announce that President Thomas W. Gillespie will be inaugurated on March 28, 1984.

"Inaugurations remind us of our heritage and our roots; they are a chance to think of [an] institution in its entirety as compared with its constituent parts." So says a special "Inaugurations" issue of *Currents*, the professional journal of the Council for Advancement and Support of Education. The issue was a goldmine of practical suggestions, pitfalls, and strategies for budding "Inauguration-planners."

It showed up in my mailbox on April 4. So much for timing!

For the ad-hoc inaugural committee, the show began in early December. We were an unlikely assortment: Donn Musso, assistant to the president; Mary Grace Royal, secretary to the board of trustees; John Prager, co-opted student; James Armstrong, registrar; Dick Belander, manager of publications; and yours truly. And dear old PTS hadn't seen an inauguration for a quarter of a century.

To the over 1,800 guests who attended President Thomas Gillespie's inauguration on March 28, it probably looked like a flawless event, albeit damped by late March rain and snow. But the months and weeks of countdown were full of surprise moments (The inaugural dinner speaker has to be back in Budapest *when?*), just-remembered-in-time details ("We *didn't* order a doctoral cap for President Gillespie?"), and near mishaps ("We forgot to invite *how many overseas delegates?*").

The practical procedures  
and particular pitfalls of  
presidential party planners

The first big job was putting together the guest list. On December 13 Royal and herself promoted to a staff position in the president's office with a brand new IBM computer on her desk. She learned how to use it in a week, then started the morning-til-night job of entering the names and addresses of 2,800 invitees. Meanwhile various Seminary offices were compiling guest lists, including delegates ranging from the president of Tainan Theological College and Seminary in Taiwan to the religion editor of the *New York Times*.

The invitations, piled high on the president's conference table, were hand-addressed by six people ensconced in the president's room with a pot of coffee and donuts on a January weekend. They were set out right on target on January 21. With every address and name double-checked by Musso and Royal, there were only six errors in the 2,800!

And what's an inauguration without food? The big party was a dinner for the Gillespies and 300 special guests the night before the big day. Should we go to the "class," hallowed site of many a Seminary celebration, or break with tradition and try the brand new Princeton Hyatt Regency? To start his tenure as president in a new key, Gillespie chose the Hyatt. One of our most enjoyable duties as an inaugural committee was a "tasting" session at the Hyatt to choose the menu. Always aware of the educational element in every experience, we learned that "pommes savoyard" are roasted potatoes cooked in the manner of the Savoy Hotel, that perigourdine sauce has truffles in it, and that we didn't have enough nerve to serve cream of escargot soup instead of simple bisque.

Then there was the Great Punch and Cookie Debate. Should we have fruit punch and cookies at the reception after the service, or coffee, cheese, and crack-ers? Since five out of six committee members had sweet teeth, the cookies won. Obviously it was the right decision - we couldn't pry people out of the university's Prospect House until almost seven o'clock.

There were details that we never dreamed of: renting a dozen umbrellas to loan out in case of rain and only getting two back; setting up video cameras in Stuart Hall for those who couldn't

squeeze into Miller Chapel; hearing the after-dinner speaker (Dr. Karoly Toth) before dinner because he had to catch a plane back to Hungary to speak at a peace rally; and devising intricate bus time-tables (Musso made six rough drafts) to shuttle guests from the Seminary via Jadwin Gym to the University Chapel, where the service of inauguration was held.

And these were only the details for which we were directly responsible. Elsewhere Seminary staff were arranging everything from parking and housing to brass fanfares and electronic amplification.

Despite the hours of careful planning, nature threw us a last minute curve. On the morning of March 28 it began to rain in Princeton and by 3:30 in the afternoon, just as the service at the University Chapel was nearing an end, the rain changed to snow and ice. Walking the few steps from the chapel to Prospect meant negotiating a sheet of ice and more than one new pair of shoes were ruined in the slush. It was snowing hard when the reception wound down about 6:30. "I had a sinking feeling looking out the windows at all those Californians in the snow wondering how they were going to get home," laughs Royal, recalling the special guests from Gillespie's church in Burlingame. "My last impression that day was of a California woman standing in open-toed shoes waiting for a taxi in the snow."

The weather also forced the lineup for the academic procession underground. Hundreds of black-robed colorfully-hooded delegates lined up in the chapel crypt squeezed in among the heating pipes. They had to wait for 45 minutes before the first trumpet note began the procession, and Musso still remembers the expressions on each of their faces as they emerged from the crypt, looking for all the world like they had lined up in a huge sauna.

But for all of us the service of inauguration was a marvelous occasion. "I liked sitting up in the balcony, knowing it was snowing outside and dusk was coming, and feeling the warmth and glow of the special ceremony inside," says Musso. A highlight of the day was

meeting the Gillespies' friends from California who had traveled coast-to-coast to share the Seminary's historic moment. They came camera-laden, snapping pictures of everything and everyone. A special guest was the Reverend Dr. Leland Miller, an 86-year old friend and former pastor of the Gillespie family who knew "little Tommy" when he was eight or nine. Miller traveled all the way from his home in Florida to see his "son in the faith" installed as the president of Princeton Seminary.

Each of us still polishes an inauguration story or two. Just mention "rolls and butter" to Bohlander and his eyes will narrow as he recalls Musso and Royal going 'round and 'round about whether to print "rolls and butter" before, after, or next to "coffee and tea" on the pre-inaugural dinner menu. Prager, never one to enjoy surprises, waited with some tension until the big evening to discover the nature of the musical selections planned by students as entertainment after the dinner. Delightfully, Susan Schilperoort, a junior, sang "I Left My Heart in San Francisco" to the beaming president and his wife.

My own favorite memory is of the professional photographer we hired to cover the event. To call him dramatic would be an understatement. (The first time I called him I was nonplussed to hear the "Hallelujah Chorus" on his answering machine!) More used to shooting football games at the Meadowlands and political rallies before primaries, he had to be educated a bit on inaugurations at theological seminaries. I told him repeatedly--"No photographs during the prayers" --and we got a wonderful shot of trustee Francisco Garcia-Treto, arms outstretched, giving the benediction. "I thought it might be a prayer, but it was a great picture so I took a chance that it wasn't!" he later explained, grinning.

The weeks of planning seemed like months, but the great day was over in the proverbial twinkling of an eye. A la "Carousel," "It was a real nice clambake, and we all had a real good time," but we fervently hope that Gillespie enjoys a long and healthy presidency. ■

# Class Notes

1935

Still active as a concert artist, **Richard M. Hadden (B)** with his wife, Frances Roots Hadden, conducts annual coast-to-coast concert tours, playing piano for artist series, universities, and Presbyterian churches.

1936

**W. Carl Bogard (B; '42 M)** writes he is "blessed with health and energy!" Bogard is busy as convener of pastors' seminars for new member candidates at the Westminster Presbyterian Church in West Chester, Pennsylvania; as chaplain at Emily Bissell State Hospital in Delaware; and as a marriage counselor. A professional tennis instructor, Bogard is ranked fourth in the Middle States Super Senior 70s.

**Robert B. Munger (B)** has been named pastor emeritus of the First Presbyterian Church of Berkeley, California.

1937

Pastor **William S. Ackerman (B)** retired September 30, 1983, from the Livingston Presbyterian Church in New Jersey and was named pastor emeritus. Ackerman had served the church since 1950.

1938

In May, 1983, an honorary degree of doctor of humane letters was given PTS trustee, **Bryant M. Kirkland (B)**, by Lebanon Valley College. Kirkland, pastor of the Fifth Avenue Presbyterian Church in New York City, was also asked to give the address at the annual meeting of the American Bible Society in 1983.

**Gordon A. MacInnes (B)** retired as stated clerk of the Presbytery of San Fernando, California, after 14 years of service.

1939

**David I. Rees (B)**, previously at First Congregational Church in Berkeley, California, recently accepted a call from the Church by the Sea, in Bal Harbour, Florida.

1940

In past years **G. Chalmers Browne's (B, '50 M)** ministry has taken him to the missions of China and Brazil. Last year he returned from Guinea-Bissau where he and his wife Pauline ('52e) were consultants to the government on adult literacy.

The San Francisco Presbytery has retired **S. Charles Shangler (B)** after 10 years as director of the Office of Capital Resources at the Program Agency.

1941

**Wilbur R. Closterhouse (B)** has been honorably retired and named pastor emeritus of the First Presbyterian Church of Spring Lake, Michigan. He previously served churches in Ohio and Indiana.

**Charles R. Ehrhardt (B)** and his wife celebrated the New Year at their new residence in Sun City West, Arizona. Ehrhardt was given an honorable retirement by the Lackawanna Presbytery at the completion of his two year interim at the Covenant Presbyterian Church in Scranton, Pennsylvania.

**Charles T. Theal's (B)** wife, Helen, died last July. They had recently celebrated both 42 years of marriage and the 42nd anniversary of Theal's ordination. He retired in 1974 from the Progress-Immanuel Presbyterian Church in Harrisburg, where he still resides.

1942

Basking Ridge Presbyterian Church in New Jersey has named **William H. Felmeth (B)** pastor emeritus. Felmeth is best remembered by his congregation for the establishment of lowcost housing for older citizens.

A missionary and fraternal worker in South American ministry since 1948, **James E. Goff (B)** works with his wife, Margaret, at a center developed to help Christians in Nicaragua face the challenges resulting from that country's revolution.

Upon retirement last summer, 1983, **John F. Jansen (B; '45 D)** was honored by Austin Theological Seminary by the publication of his essays, entitled *Doctrines of Ecclesiae*. Jansen had been professor of New Testament at Austin since 1958.

Minister to The Presbyterian Church of Toms River, New Jersey, since ordination in 1942, **Ansley G. VanDyke (B, '44 M)** celebrated the dedication of the church's new Fellowship Hall named in honor of him. Three PTS alumni/ae were on hand for the ceremonies. **Terry Fouse ('62B)**, former moderator of the Presbytery of Monmouth County, brought fraternal greetings from congregations throughout the area. **Karen A. Blomberg ('81B)**, assistant minister at the church participated along with **Dave E. Fernandez, ('69M)**.

1943

**William J. Larkin (B)** was installed last January as pastor of the Chambers-Wylie Memorial Presbyterian Church in Philadelphia, Pennsylvania. In addition, each Sunday he broadcasts the morning sermon over radio station WZZD.

Retired chancellor and president emeritus of Coe College (Iowa), **Joseph E. McCabe (B, '47 M)** was honored by Coe's recent announcement that the college would establish a McCabe Chair in Religion.

It was a family celebration at Westminster College in Fulton, Missouri, when **Harold L. Ogden (B)** and his daughter, Jaime Louise, both received degrees. Ogden was presented with a honorary doctor of divinity degree when Jaime was presented a bachelor of arts. Ogden had the privilege of delivering the Baccalaureate sermon, as well. He currently serves as pastor of the Tyle Place United Presbyterian Church.

In July, 1983, **Richard B. Pursel (B)** retired from a 40-year pastorate at the Congress Heights Presbyterian Church in Washington, D.C., and was named pastor emeritus.

**Carl K. Wilson (M)** completed an interim pastorate at the Morningside Friends Church in Port St. Lucie, Florida.

945

**Joel A. Calhoun, Jr., (B)** retired in June 1983, as minister of the Hope Presbyterian Church in Winter Haven, Florida, after serving the church for most nine years. He and his wife now live in Chautauqua, New York.

**Jack W. Ware (B)** retired this past summer from the Third Presbyterian Church in New Orleans, Louisiana. He will reside in Georgetown, Texas.

946

The Freedoms Foundation awarded **William R. Dupree (B)** their Certificate of Honor for his 1982 sermon entitled "Bright and Beautiful Freedom." He had previously received the George Washington Medal of Honor from the Foundation for a 1969 sermon. Dupree has been associate pastor of the Pleasant Hills Community United Presbyterian Church in Pittsburgh since 1973.

In response to the question traditionally asked by alumni/ae "What are you going to do now that you have retired?" **Donald Macleod (G)** replies, "A third career." Retiring in June of 1983, Macleod began new work on September 1, when he became ecumenical editor of the Protestant portion of the monthly journal, *GOOD NEWS*. This paper was begun and continues as a Roman Catholic publication consisting of expositions of the pericopes of the inter-church dictionary. Since Protestant readership has multiplied over the years, a decision was made to enlarge the coverage by a monthly ecumenical supplement that includes reviews, prayers, and features of ecumenical interest. In Macleod's spare time, he will serve a fifth four-year term on the advisory council of the chapel at Princeton University.

During the past 29 years, **Robert O. McLeod (B)** has served four churches in Nebraska. He is presently minister at the Dundee Presbyterian Church in Omaha.

1947

**J. Sherrard Rice (M)** has become executive director of the Synod of the Virginias Conference Grounds in Massanetta Springs, Virginia. Rice has served the First Presbyterian Church of Baton Rouge, Louisiana, since 1971.

1948

**Harold M. Udell (B)** has announced his retirement. Udell left parish ministry in 1957 to devote full time to his work in psychology in New Bedford, Massachusetts.

1949

**Carroll J. Olm (M)** has been re-elected to the House of Delegates of the American Association for Homes for the Aging, representing Wisconsin. Since 1961, Olm has been administrator and chaplain of the Fairhaven Home in Whitewater.

**G. Robert Wirth (B, '50M)** has taken disability retirement from the Champion Presbyterian Church in Warren, Ohio.

1950

**Paul A. White (B)**, president of Philadelphia Presbytery Homes, received the Distinguished Service Award of the Pennsylvania Association of Non-Profit Homes for the Aging at the association's 20th annual meeting in Hershey, Pennsylvania.

White, a founding father of PANPHA, was credited with having played a major role in program development and services to the elderly, setting new standards in the care of the aging. He served as the organization's president from 1970 to 1972.

1952

**Carl A. Luthman (B)** accepted a call to serve as assistant pastor at Old First Presbyterian Church in Newark, New Jersey.

1954

Formerly at the First Presbyterian Church in Ferguson, Missouri, **Marion W. Conditt (B)** accepted a call to the First Presbyterian Church in Arlington, Texas.

Cited for "dynamic leadership in the cause of theological education," PTS President **Thomas W. Gillespie (B)** was awarded an honorary doctor of divinity degree from Grove City College in Pennsylvania. The degree was given at the college's 104th commencement. Gillespie delivered the sermon at the baccalaureate service.

Seminary **Dean Conrad H. Massa (B)** was invited in March to be the first scholar in residence under the Hage Endowment at Second Presbyterian Church in Kansas City, Missouri. Pastor Robert R. Koff ('77B) and associate pastor James C. Kenney ('68B) welcomed Massa to the week-long residency where he preached and lectured with groups each day under the general theme "The Grandeur of the Christian Calling," and participated in the services held on Ash Wednesday. Massa also addressed the community on "Facing Ethical Issues in Business."

1955

**Paul A. Corcoran (B)** has written a new book, *With All Due Respect*, published by C.S.S. Publishing Company of Lima, Ohio. The book is a collection of humorous and insightful narratives on church experiences. Corcoran firmly believes that church people need to kid each other a bit so that they don't think that they have "made the church what it is today."

**William H. Webster (B)** accepted a call to the First Presbyterian Church of Torrington, Wyoming. Webster is the former minister of the First Presbyterian Church of Abilene, Kansas, a pastorate he began in 1972.

1956

Chaplain **Raymond J. Foley, Jr.**, (B), stationed at Fort Sam Houston, Texas, announced his retirement last summer.

A U.S. Naval chaplain since 1968, Commander **Richard C. Hettish** (B) has completed a nine-month course of study for senior chaplains at the Naval Chaplains School in Newport, Rhode Island. Hettish's present assignment is as assistant force chaplain, Fleet Marine Force, Pacific, and as camp chaplain at Camp H. M. Smith in Honolulu.

**C. Richard Stults** (B), pastor of the First Presbyterian Church in Millersburg, Ohio, since 1973, has become pastor of New California Presbyterian Church, also in Ohio.

1957

**Donald F. Flemer** (E) completed a master of education degree in counseling and guidance at the University of Cincinnati. Flemer is executive director of the Southern Ohio Region of the National Conference of Christians and Jews. Working with NCCJ he has created recognized peer and crisis counseling programs. "For Our Times," a police-clergy program, was aired on CBS-TV last September.

**Richard A. Hasler** (B) has been called to the pastorate of a new church development in Belpre, Ohio.

Associate pastor of the Community Presbyterian Church in Clarendon Hills since 1971, **Ross M. Ludeman** (B) accepted a call to the Westminster Presbyterian Church in West Hartford, Connecticut.

1958

**William E. Chapman** (B, '62E, '69D) has been named executive secretary of Presbyteries' Cooperative Committee on Examinations. His position became effective September 1983. Chapman is the former campus pastor of Texas Tech University.

Hebron United Presbyterian Church in Penn Hills, Pennsylvania, has called **J. William Giles** (B) to serve as pastor.

"After 20 years of silence, I think it is time to surface," wrote **Ralph L. Miller** (B, '59M). A professor at San Diego State University, Miller celebrated his 20th year with a research sabbatical. In addition to his teaching, he has continued his private practice in clinical psychology and was recently named executive director of Heartland Psychological Associates, a consortium of private health care professionals in the greater San Diego area.

**Roger D. Sidener** (B, '61D, '76P) serves as pastor to the First Presbyterian Church in Menard, Texas.

1959

**Thomas E. Brown** (B, '62M), conducted a workshop for the Vancouver School of Theology's continuing education program, entitled "Planning Life Work and Ministry." A professional member of the National Vocational Guidance Association, Brown founded the Center for Professional Development in Ministry in St. Louis, Missouri, and designed a ministers' plan book.

Previously pastor of the Greenbush Presbyterian Church in Blauvelt, New York, **Robert S. Garner** (B) has accepted a call from the Presbyterian Church of Ocean, New Jersey.

Pastor of the United Church of Orchard Park, New York, for the past 12 years, **Bruce W. Porter** (B) has accepted a call to the Church of the Palms in Sarasota, Florida.

1960

**Donald G. Howland** (B) has left First Presbyterian Church (Ithaca, New York) to serve the Ladue Chapel in St. Louis, Missouri.

**Robert B. Murphy** (B '64M), residing in Venice, Florida, has retired.

**Manuel C. Rodriguez** (M), formerly with the First Hispanic Presbyterian Church in Tampa, Florida, has accepted a call to the Second Presbyterian Church in Albuquerque, New Mexico.

A Doctor of the Science of Theology degree was awarded to **John R. Springer** (B) by San Francisco Theological Seminary last year. The topic of his dissertation was "A Study of Occupational Satisfaction Among Selected Presbyterian Ministers in Their Middle Years."

1961

**Clemens L. Bartollas** (B), having earned an S.T.M. degree from San Francisco Seminary and a sociology degree from Ohio State, continues to act as pulpit supply when needed and is an author of criminology books.

**Robert C. Rovell** (B) has left New Smyrna Beach, Florida, to take a position at the Westminster Presbyterian Church in Gulfport, Mississippi.

1962

Trinity University in San Antonio, Texas, announced the promotion of **Francisco O. Garcia-Treto** (B, '67D) to professor of religion. He has been a religion instructor at the university since 1966. Garcia-Treto is a trustee of Princeton Seminary.

A note from **Allison A. Trites** (M) in Nova Scotia announced his new book *New Testament Witness in Today's World*, published recently by Judsc Press.

1963

Professor of philosophy and religion and chairman of the Music Department at Wabash College in Indiana, **David E. Greene** (B) has written *Temporal Processes in Beethoven's Music*, published by Gordon and Breach.

**Harold G. Turner** (B) serves as head of staff at the Covenant Presbyterian Church in Oklahoma City, Oklahoma.

**Antner R. Eisele (M)** began a new pastorate in August 1982 at the Evangelical Gemeinde-Wanne Church in Weibingen.

**Ibert J. Mangum (B)** was installed in October 1983 as pastor of the First Presbyterian Church of Raton, New Mexico. Since 1971 he had served the Esterby-Knox Presbyterian Church in Fresno, California.

**Victor E. Makari (B)**, pastor of the Hlanola Presbyterian Church in Columbus, Ohio, recently completed a three-year term of service on the board of the Program Agency (United Presbyterian Church), including three years as its president. At the 195th General Assembly in 1983, Makari was elected to serve on the delegation of the new Presbyterian Church (U.S.A.) to the North American and Caribbean Area Council of the World Alliance of Reformed Churches, in the class of 1986.

The Canadian Bible Society has announced the appointment of **William Russell (B)** as the Society's general secretary. Russell was formerly minister of The Church of St. Andrew and St. Paul in Montreal. He has been active as a moderator of the Presbytery of Montreal, chairman of the 103rd General Assembly's Special Committee on National Unity, and more recently was the denomination's representative at the Fifth Triennial Assembly of the Canadian Council of Churches held in Skatoon.

Pastor **Donald W. Shaner (M)** remains active in the U.S. Naval Reserve Chaplain Corps and was selected for promotion to captain recently. Shaner's article, "Women in the Church," was published in *Foundations* and his commentaries on the Prison Epistles and Thessalonians for the *Adoniram Judson Bible Study Course* were published by Judson Press. Shaner is head of staff at Broadway Baptist Church in Paterson, New Jersey.

For the past decade an evangelism executive in the Presbyterian Church (U.S.A.), **Jerrey C. Wood (B)** is now pastor of Morningside Presbyterian Church in Fiererton, California. An active writer, Wood has published denominational and secular works and an *Evangelism Re-*

*source Catalogue and Bibliography* (September 1983). Recent mission work took him to Southeast Asia and the Dominican Republic. His wife, Margaret, is dean of a lay education program at New York Theological Seminary and serves as education consultant for the Palisades Presbytery.

1965

*Who's Who of American Women* selected **Marjorie L. Miller (E)** for the 1983-84 edition. Miller is currently working as financial secretary at the Fifth Avenue Presbyterian Church in New York City.

The First Presbyterian Church of Bartlesville, Oklahoma, has named **Gary W. Myers (B)** head of staff.

1966

Scarritt College announced the appointment of **Steven T. Kimbrough, Jr., (D)** as associate professor of church music and resident artist, effective with the fall semester, 1983. He will teach liturgics and church music history. Internationally known in concert halls for his operatic performances, Kimbrough has been a recipient of a Corbett Foundation Opera Fellowship and was a member of the Bonn Opera Company in West Germany.

Since its founding in 1979, **James R. Laurie (B)** has been executive director of the Samaritan Center in Elkhart, Indiana. In June 1983 Laurie announced his acceptance of a position as associate director of the Samaritan Institute in its new national office in Denver, Colorado. His work will be as consultant to the 29 Samaritan centers across the country.

The recently published book, *Good News to the Poor: Wealth and Poverty in Luke-Acts*, was written by **Walt E. Pilgrim (M, '71D)**. Pilgrim holds a joint position as a faculty member of Pacific Lutheran University and director of the Lutheran Institute for Theological Education (LITE), a continuing education agency for the churches in the Northwest.

**David M. Rogge (B)** has received a two-year appointment to the Florida State-wide Family Planning Advisory Council, concluding in June 1985. Rogge, executive director of Planned Parenthood of Southwest Florida, was also named chairman of the Southeastern Region Planned Parenthood Executive Directors Association.

1967

Included with a wedding announcement to *AN*, **Dennis L. Baker (B)** told us he has co-authored three books since 1980: *Debby Boone--So Far* (Nelson), *Israel--America's Key to Survival* (Logos), and *My Life Without God* (Nelson).

**William K. Conrad (B)** is enthusiastic about his new position working for All Saints' Hospital and Springfield Life Care Community, divisions of Episcopal Community Services, in Wyndmoor, Pennsylvania. Conrad previously spent 14 years at Thomas Jefferson University in Philadelphia in the management and marketing of mental health services.

The Presbyterian Office of Information announced the appointment of **Ann L. DuBois (B)** as coordinator of personnel services for congregations.

1968

**Robert W. Branin, Jr., (B)** now serves the First Presbyterian Church in Altoona, Pennsylvania. Branin was with the Blue Ball Presbyterian Church in Franklin, Ohio, previously.

Former moderator of the Presbytery of Cuba, **Abi S. Castro (M)** was recently installed as pastor of Second Presbyterian Church in Newark, New Jersey. Castro was first called to serve the church as assistant pastor in 1968, becoming associate pastor in 1970.

Word from **Barry J. Gruver (B)**, present director of the Saline County Commission on Aging in Kansas, mentions he is now a member-at-large of the Presbytery of Northern Kansas and on occasion assists on weekends in the presbytery's smaller churches.

Writing from the Republic of Zaire, Africa, **Ralph K. Galloway (G)** said he just completed working on the annual health conference for the Church of Christ in Zaire's rural health program.

After 11 years as pastor of the Baker United Presbyterian Church in Oregon, **Robert A. Jackson (B)** accepted a new call. Jackson began his new position with a non-denominational church founded 15 years ago, the Coulee Dam Community Church in Washington state.

## Class Notes

A commissioned church worker, **Mary M. McKemy** (E) has been named director of Christian education at the First Presbyterian Church in Coldwater, Michigan.

**R. Kennan Smith** (B) has been called as assistant pastor to St. Andrew's Church in Tucson, Arizona.

Back from Jerusalem after a semester as a teaching fellow at the Ecumenical Institute for Theological Research, **Donald J. Sneen** (D) worked there on a project centering on Christian origins, with special attention given to the apostle Paul.

### 1969

Today, Inc., the youth care agency offering rehabilitative services to troubled youth, in Newtown, Pennsylvania, has elected **Paul B. Henry** (B) executive vice president and chief executive officer. The programs are provided under the auspices of the Pennsylvania Department of Health.

Director of research of the Lutheran Church in America, **Constance L. Leean** (E) was one of three persons giving a continuing education seminar at Vancouver School of Theology last fall. The workshop was based on the findings of a major research project over the past three years undertaken through the auspices of the Religious Education Association (REA) of the United States and Canada. The seminar was on "Faith Development Theory and the Adult Life Cycle." Leean is the coordinator of Phase II of the REA program.

**John M. Noah** (B, '69M) received a master of social work from the University of Pittsburgh with specialization in community organizing. In September 1983 he took a new charge as pastor of the Calvary Presbyterian Church of Cincinnati, Ohio.

**Dorothy Traquair** (B) is a part-time social worker at Elderly United of Springfield and Clark County in Ohio.

### 1970

**William L. Carlton** (B) was named vice president of Ketchum, Inc., a fund-raising consulting firm headquartered in Pittsburgh, Pennsylvania.

"On board" at Norfolk Academy (Virginia) since July 1983, **Vincent C. deLalla** (B, '72M) said he's enjoying the people, climate, and tasks at hand as director of development.

Rector of Trinity Church in Newtown, Connecticut, **Frank Gasque Dunn** (B) starred in the church's 250th anniversary production of "The Roar of the Greasepaint, The Smell of the Crowd."

**Frank G. Fahnestock III** (B) has left Mountain View, California, to accept the call as assistant pastor at the Church of the Valley in Apple Valley.

**Robert L. Hart** (B), who has been rural dean of Central Missouri for Grace and Holy Trinity Cathedral in Kansas City, was recently named canon. He will act as chief administrative assistant to the dean of the Cathedral. Hart officiated at the funeral of Bess Truman when he was rector of Trinity Church in Independence.

**C. John Weborg** (M) received a Ph.D. from Northwestern University. His thesis was on the edification literature of the German pietist Johann Albrecht Bengel.

### 1971

**Loal C. Ames** (M) resigned as registrar at Spring Arbor college in Michigan to accept a position with Roberts Wesleyan College, a sister Free Methodist college in North Chili, New York. In his new post as director of institutional research and planning, Ames will oversee government Title III funding as well as various grant research projects for the college.

Moderator of the Presbyterian Church of East Africa, **John G. Gatu** (M) visited the Central Nebraska Presbytery last summer on his way to the Sixth Assembly in Vancouver. Gatu also serves as a member of the Central Committee of the World Council of Churches.

A note from Northern Ireland announced **John McVeigh's** (B) installation as minister of Gilnahirk Presbyterian Church in Belfast.

Last fall **Glenn A. McNeil** (M) assumed the position of professor of Bible and Greek at George Fox College in Newberg, Oregon.

**Leslie A. Malakian** (B) serves the Geneva Presbyterian Church in Modesto, California.

**Jon D. Freeberg** (B) has moved to Coronado, California, to accept a call from the Graham Memorial Presbyterian Church. Freeberg formerly served the Bridgehampton Presbyterian Church in New York.

**James R. Gilbert** (B), formerly at the First Presbyterian Church in Waterford, Pennsylvania, has moved to Struthers Presbyterian Church in Ohio.

**Joseph D. Small III** (M) has left his position at the Westerville Presbyterian Church in Ohio to accept a call from Twelve Corners Presbyterian Church in Rochester, New York.

**Samuel E. Pizon** (M) has been called to Saint Peter's Lutheran Church in Miami, Florida. He will minister with the Hispanic congregation.

Formerly special assistant to the president and director of college relations at Earlham College in Indiana, **John W. Zehring** (E) began new work last summer as vice president for development at Bangor Theological Seminary in Maine. Zehring has also been ordained in the United Church of Christ.

**Gary G. Ziegler** (B) has become head of staff at the Latrobe (Pennsylvania) Presbyterian Church. He was previously pastor of the Meadow Springs Presbyterian Church in Richland, Washington. A congregation he began. Ziegler is currently working on his doctor of ministry degree at Pittsburgh Theological Seminary.

### 1972

Mental Health Management, Inc., McLean, Virginia, has hired **Paul I. Bradshaw** (B) as its projects director. MHM builds and manages psychiatric and alcohol treatment units in general and free-standing hospitals.

**Brian H. Childs** (B) is now director of advanced pastoral studies at Trinity Counseling Service in Princeton.



## Class Notes

**William R. Forbes (B)** has served as pastor of the St. Philip Presbyterian Church in Houston, Texas, since August 1982.

The Greek Orthodox Archdiocese of North and South America appointed **Stephen H. Kyriacou (B)** to the post of chancellor of the Diocese of Boston (Massachusetts). Prior to his appointment, Stephen Kyriacou was enrolled in a Ph.D. program at Brown University.

For University in Upland, Indiana, announced the appointment of **Wynn A. Lembright (M)** as dean of admissions.

**My M. Thies (B)** is assistant pastor at the First Presbyterian Church in New Haven, Connecticut.

173

In 1982 **Craig D. Erickson (B, '74M)** was awarded a Ph.D. from the University of Notre Dame. His concentration was liturgical studies. His dissertation, "Sacramental Theology among American Presbyterians: 1945-79" was directed by noted Jesuit systematic theologian Edward Kilmartin. It was the first systematic treatment of American Presbyterian sacramental theology since Charles Hodge's. Erickson is now the minister of McKenzie River United Presbyterian Church, a yoked parish serving Springfield and Waterville, Oregon. While in Europe last summer he spent a week visiting Douglas R. Baker ('76B) at Crymeela (AN, Fall, 1982).

**Gregory J. Keosaian (B)** has accepted an interim pastorate at Second Presbyterian Church in Rahway, New Jersey.

**Steven A. Kenney (B)** has left the First Presbyterian Church in Warrensburg, New York, to accept a call from the First United Parish in North Dakota.

**Gail L. Melnik (b)** resides in Berkeley, California, and continues his work as a math and science tutor to high school students.

Called from his position as associate pastor of the Market Square Presbyterian Church in Harrisburg, Pennsylvania, **Sang Ki Park (M)** now serves Young Nak Presbyterian Church in Baltimore, Maryland. He is also serving as a member of the consulting committee for Korean-American ministry of the Program Agency of the Presbyterian Church (U.S.A.).

**George R. Pasek (B)**, previously at the First Presbyterian Church in Ouray, Colorado, has accepted a call from the First Presbyterian Church in Greybull, Wyoming.

**Allen L. Presby (B)** has left the Mission at the Eastward in Maine to accept the call from Victor Presbyterian Church in Victor, New York.

**Gail A. Ricciuti (B)** and her husband Anthony, ('71B), formerly co-pastors of the First United Church in Byron, New York, have accepted a call to the Downtown Presbyterian Church in Rochester, New York.

Chairman of the history department at Gill/St. Bernard's School in New Jersey, **Peter D. Schmidt (B)** was recently awarded a Joseph Klingenstein Fellowship for the 1983-84 academic year at Teachers College/Columbia University in New York City.

Herald Press recently published **Willard M. Swartley's (D)** new book, *Slavery, Sabbath, War, and Women*, described as a "responsible demonstration of the use of Scriptures for authoritative guidance on social issues." Swartley is director of the Institute of Mennonite Studies and associate professor of New Testament at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana. He has published other volumes and written numerous articles.

**Alexander H. Wales (B)** has answered a call from the Pine Shores Presbyterian Church in Sarasota, Florida. His position as associate pastor became effective February 1984.

**Thomas C. Wray (B)** has become assistant in Christian education at the Lenape Valley Presbyterian Church in New Britain, Pennsylvania.

1974

**Lois Glover Creighton (G)** has been retired by the New Brunswick Presbytery.

**Robert A. Edmunds (B)** has been called to serve the North Presbyterian Church in Elmira, New York. Edmunds was formerly with the Ridgeview Community Church in West Orange, New Jersey.

After three years of planning, pastor **Robert J. Elder's (B)** congregation at the Presbyterian Church of the Covenant in Port Arthur, Texas, dedicated their new sanctuary in May 1983. Also last year, Elder received a doctor of ministry degree from Drew University.

The Lakeside Presbyterian Church of Rochester, New York, has called **James S. Evinger (B)** as pastor.

**Wallace N. Fletcher (B)** has been named director of the Philadelphia Wholistic Health Center.

**Thomas C. Gibbons (B)** has relocated in Texas to accept a call from the Atascocita Presbyterian Church in Humble. Gibbons was formerly pastor of the Melrose-Carmel Presbyterian Church in Philadelphia, Pennsylvania.

**R. Christian Halverson, Jr., (B)** has left his position as associate pastor of the North Avenue Presbyterian Church in Atlanta, Georgia, to devote full time to his studies.

Pastor **Stephen J. Mather (B)** (Fox Chase Memorial Presbyterian Church, Philadelphia) continues to be busy with academic work. In June 1982, Mather received his Th.M. degree from PTS and is now working on a doctor of ministry dissertation from San Francisco Seminary. The topic concentrates on developing a study/curriculum comparing Mormon and Reformed belief systems.

**Philip L. Wickeri (B)** is on campus completing his dissertation. He will return to Hong Kong in the fall of 1984. ("China Notes," AN, Winter, 1982.)

The Joint Hunger Program of the PCUSA has appointed **George M. Wilson (B)** coordinator of the project on institutional lifestyle change.

1975

**Ralph S. Burkley (B)** accepted a call from the Kinsman Presbyterian Church in Ohio. Burkley previously served the First Presbyterian Church in Glidden, Iowa.

Writing from Raleigh, North Carolina, **David C. Huffman (B)** tells us he was the workshop leader on peacemaking at the PCUS General Assembly's Women's Conference in Montreal last summer.

## Class Notes

Last July **Steven D. MacArthur** (B) became chaplain and assistant professor of religion at Allegheny College in Meadville, Pennsylvania.

**Jeanne Moessner-Stevenson** (B) and her husband David P. Moessner ('75B) have relocated in New Haven, Connecticut, to accept David's appointment as assistant professor in New Testament at Yale Divinity School.

In March, 1983, **Raymond D. Patch** (B) was made pastor of the Mattapoissett Congregational Church in Massachusetts.

Recently appointed executive director, **Andrew L. Scott** (B) will work for the Home of Neighborly Service, a Presbyterian settlement house and community center in San Bernardino, California. The home, in existence since 1927, provides services to the area's needs with a focus on youth, food, clothing, and social service programs to families. Since graduation, Scott has been an assistant pastor, a volunteer in mission in West Germany, and pastor of the Colton Presbyterian Church in California.

**Daniel C. Thomas, Jr.**, (B) was named associate pastor of the First Presbyterian Church of Meadville, Pennsylvania. Thomas' expertise is in the area of Christian education. **Dan C. Thomas, Sr.**, ('44B), secretary of PTS, participated in the installation service.

### 1976

**Raymond H. Brown** (B) now serves the Conklin Presbyterian Church in New York.

**Donald R. Carignan** (B) has been named specialist for continuing education in ministry at Bergamo Center in Dayton, Ohio. Carignan's work will focus on consultation with regional and national associations of professionals in ministry to offer guidance in the development of workshops, seminars, and conferences for their memberships.

Previously pastor of Appleby Manor Memorial Presbyterian Church in Ford City, Pennsylvania, **Richard L. Cosnotti** (B) recently accepted a call to the pastorate of the First Presbyterian Church in Cedar Falls, Iowa.

**Suzanne M. Coyle** (B, '84D), a former teaching fellow in practical theology at PTS, spent last summer as a visiting professor at Southeastern Baptist Theological Seminary in North Carolina. Coyle has contributed articles to *Home Missions* magazine and for inclusion in books focusing on Baptist history and the role of women in Baptist life. Receiving a doctor of philosophy degree this June from PTS, Coyle did her dissertation on "Renegotiation of the Church Covenant through the Pastoral Care of the Active Church Member in the Context of the Home Visit."

**Angus M. Crocker** (b) has left the Community Presbyterian Church in Moro, Oregon, to accept a call from the Chapel by the Sea in Lincoln City.

**R. David Hoffelt** (B) has become pastor of the University Presbyterian Church in Chapel Hill, North Carolina.

Last summer **David J. Ourisman** (B) responded to a call from the United Methodist Church of Eatontown, New Jersey. The church is engaged in a cooperative ministry with the First Presbyterian Church there.

**Victor Pandian** (U) has written from Brunei, South East Asia, saying his work among the student community in the midst of an Islamic controlled state has been "exciting," providing "a rich harvest in our fields."

Previously in Washington D.C. as assistant pastor of Saints Constantine and Helen Greek Orthodox Church, **Demetrios A. Recachinas** (M) recently accepted a new position in Bridgeport, Connecticut. He is now pastor of Church of the Holy Trinity, under the auspices of the Greek Orthodox Archdiocese of North & South America.

Scholars Press has published **Eric O. Springsted's** (B) new volume, *Christus Mediator: Platonic Mediation in the Thought of Simone Weil*.

### 1977

**Leslie A. Depenbrock** (B) has a position as part-time stated supply at Eastside Presbyterian Church in Paterson, New Jersey, but will continue as assistant pastor at her husband Fred's (77B) charge, First Presbyterian Church of Hanover, New Jersey. Meanwhile, she

will remain active in the Synod of the Northeast as a member of the Women's Concerns Team and the Church Leadership and Support Team.

In addition to **Gary S. Eller's** (B) call to Glen Leven Presbyterian Church in Nashville, Tennessee, he is adjunct faculty member at Vanderbilt Divinity School. This spring he taught the course, "Pastoral Counseling in the Parish," while pursuing his Ph.D. at Vanderbilt in the area of religion and personality.

**Kenneth J. Foreman, Jr.** (D) has left a professorship at Reformed Theological Seminary to become pastor of the Saddle Creek Presbyterian Church in South Carolina.

**M. Karin Nelson** (B) now serves the Ridley Park Presbyterian Church in Pennsylvania.

**C. Michael Kuner** (B) has been called to be assistant pastor of the First Presbyterian Church in Topeka, Kansas.

**Richard A. Nyberg, Jr.** (B) has accepted an appointment as assistant professor of social work at Chapman College in Orange, California. His responsibilities will include contributing to the integration of the clinical psychology, religious studies, and clinical social work departments.

**Michael J. O'Brien** (B) was called by the Long Valley Presbyterian Church in New Jersey, to be pastor. O'Brien was previously associate pastor at the Bond Brook Presbyterian Church, also in New Jersey.

**Wendy E. Roberts** (B) has accepted a call to be associate pastor of the Bonhomme Presbyterian Church in Chesterfield, Missouri.

**William G. Starr** (B) is now an associate pastor at the Community Presbyterian Church in Danville, California.

For the past five years, **Nancy E. Topolewski** (B) has been parish minister at the Ashley and Warrior Run Presbyterian Churches in Pennsylvania. She plans to continue parish duties while working on a doctor of philosophy degree at Drew University, Madison, New Jersey. Topolewski entered Drew's graduate school in 1983 as recipient of the Vill Herberg Scholarship, the top award made to an incoming graduate student. She will

## Class Notes

work in the Department of Theological Religious Studies and plans a dissertation on the work of British writer/theologian Charles Williams.

Captain **Jeffrey M. Young** (B) began a new ministry in Germany, assigned to the 1st battalion 81st field artillery.

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**Pricia C. Alexander** (B) is currently on the staff of the Hope Presbyterian Church in Minneapolis, Minnesota. As assistant pastor for inreach ministry, she is involved in the church's 24-hour telephone ministry work serving the area. Alexander was married at Hope in 1981.

**Ahur F. Fogartie's** (B) new pastorate is the McGregor Presbyterian Church in Leno, South Carolina. Fogartie formerly served as pastor of the First Presbyterian Church of Warren, Arkansas.

**Sven R. Garstad** (B) has become head of staff at the Westminster Presbyterian Church in Utica, New York.

The Long Island Presbytery of New York has called **Anita E. Hendrix** (B) to be associate executive. The presbytery is in the Synod of the Northeast.

Formerly associate pastor at Sewickley Presbyterian Church in Pennsylvania, **Robert B. Heppenstall III** (B) has become pastor of Bower Hill Community Church in Pittsburgh, Pennsylvania.

Formerly associate pastor of the American Church in Paris, **Kenneth C. Hipple** (B) now serves Jeffersonville Presbyterian Church (Norristown, Pennsylvania) as pastor.

**Et n Raath** (B) has begun his new work as minister of the Durban Central United (Presbyterian/Congregational) Church in South Africa. Raath has also been appointed by the Presbyterian Church of Southern Africa as representative to the Human Rights Commission of the South African Council of Churches.

Formerly associate pastor at Woodland Hills Presbyterian Church in California, **Miael J. Roffina** (B) now works for the Synod of Southern California and Hawaii as conference program director.

After completing a year of study in Europe, **Larry W. Scott** (B) accepted a call to be minister of the United Church of Canada in Dundurn, Saskatchewan.

1979

**Sidney F. Batts** (B) left his position at Lowell Presbyterian Church in North Carolina to accept a call from the First Presbyterian Church in Dunn.

**Curtis T. Baxter** (B) has left Indiana to serve as pastor of the Westminster Presbyterian Church in Xenia, Ohio.

**James S. Boelens** (B) has been called by the Covenant United Presbyterian Church in Austin, Texas. He serves as associate pastor. Boelens was previously associate pastor at the First Presbyterian Church in Omaha, Nebraska.

**Steven K. Breazier** (B), former pastor of College Springs Presbyterian Church in Iowa, recently accepted a call to be assistant pastor of the First Presbyterian Church in Omaha, Nebraska.

**Bill** (B) and **Lisa** (B) **Darling** have returned to the Princeton area where Bill is chaplain and math/computer teacher at the Hun School. Lisa is director of library services at Friends' Central School in Philadelphia.

Formerly assistant pastor of the Newtown Presbyterian Church in Pennsylvania, **Robert D. Evans** (B) has enrolled at the Chaplains School in Newport, Rhode Island.

**Robert P. Hines** (B), formerly at the Cadiz and Jewett Presbyterian Churches in Ohio, recently accepted a position at the Calvin Presbyterian Church in Ellwood City, Pennsylvania.

Effective this past September, **Sherry A. Jones** joined the staff at Temple Presbyterian Church in Philadelphia. She will also be on the faculty of Manna Bible Institute teaching church and world history.

Effective February 1, **Keith L. Koch** (B) became pastor of Calvary Presbyterian Church in Wyncote, Pennsylvania.

**Douglas E. Nagel** (B) has a new pastorate. He is the minister of the First Presbyterian Church in Herrin, Illinois. Nagel was previously associate pastor of the First Presbyterian Church of Cumberland, Maryland.

**Susan D. Reisinger** (B), formerly the associate pastor of visitation and pastoral care at the Flemington Presbyterian Church in New Jersey, recently accepted a call to be pastor of the First Presbyterian Church of Stockton, also in New Jersey.

**Mark S. Smith** (B) has left Montana to accept the call from the Mukilteo Presbyterian Church in Washington.

1980

**Lynn Arnold** (B) has taken a staff position at the Union Presbyterian Church in Brownwood, Texas.

**Douglas S. Barranger** (B) has been called to serve as minister of the Matthews First United Presbyterian Church in Albany, Texas.

**Mark F. Buchanan** (B) and his wife, **Lucy L. Daggett** (B), now serve as co-pastors of the Community Presbyterian Church in Pittsburg, California.

**George S. Cladis** (B) announced a ministerial change from associate pastor at the First Presbyterian Church in Odessa, Texas, to pastor at the Westview Presbyterian Church in Longmont, Colorado.

**Teresa M. Derr** (B) has spent the past year doing advanced CPE work at Presbyterian/St. Luke's Medical Center, Denver, Colorado.

**W. Stephen King** (M) enrolled in Regents Park College at Oxford University in England in 1982. He is working toward his doctorate in Old Testament theology there.

As of October 1983, **S. Albert Newman** (P) became head of staff at the Westminster Presbyterian Church in Albany, New York.

## Class Notes

**Fred L. Page (B)** has left Dardanelle, Arkansas, to accept a call from the First Presbyterian Church of Ruston, Louisiana.

Writing from Auckland, **John B. Salmon (M)** mentioned a new appointment as director of planning and training for the Education Division of the Methodist Church of New Zealand.

A teaching fellow and doctoral student in Old Testament at Harvard University during 1982-83, **Choon-Leong Seow (B)** has returned to PTS as an instructor of Old Testament.

**David C. Stoker (B)**, previously at Lakewood First Presbyterian Church in Long Beach, California, has accepted a call from the National Presbyterian Church in Washington, D.C.

**John A. Stamps (B)** joined the staff of the Johnson Street Church of Christ, San Angelo, Texas, in January of 1983 in the position of director of the Christian Campus Center at Angelo State University. He teaches two Bible courses each semester and acts as liaison between the university and the campus center's functions. He is also advisor to the board of deacons at the church.

**Prentice E. Whitlock (E)** graduated cum laude from Drew Theological School. He will enter Oxford University for further study. Whitlock is professor of mathematics at Jersey City (New Jersey) State College and minister of music at the United Methodist Church in Farmingdale, New York.

**Scott H. Worsham (B)** serves as associate pastor of the Rolling Hills United Presbyterian Church in Kansas.

### 1981

U. S. Naval Chaplain **Bonnie L. Deppenbrock (B)**, previously stationed in Japan, has been transferred to her new post at the U. S. Coast Guard Support Center on Governors Island in New York.

After receiving an M.A. in New Testament from Yale University, **Roehnell J. Drue (B)** served in a chaplain residency program at Yale-New Haven Hospital. On

November 20, 1983, she was ordained at the First Baptist Church in West Haven, Connecticut.

**Nancy J. Lammers (B)** has been called to be an associate pastor at the First Presbyterian Church of Burlingame, California.

Ordained an Episcopal priest December 21, 1983, **Darius A. Mojallali (B)** has begun his work as minister of St. Paul's Churches in Greenwich and Salem, New York.

**Lynn M. Portz (B)** and husband **Doug ('83B)** recently began a co-pastorate at the Third Presbyterian Church of Troy, New York.

**Flo G. Stiffler (B)** has become associate pastor at the Abington Presbyterian Church in Pennsylvania.

### 1982

**Jose H. Bibiloni (M)** accepted a position at the Betania Presbyterian Church in Phoenix, Arizona. The church recently hosted PTS alumni/ae attending G.A.

**Sue A. Burton (B)** has left Ocean City, New Jersey, to accept the position of pastor at the First Presbyterian Church in Kouts, Indiana.

**Robert D. Curtis (B)** began his pastorate at the Trinity United Presbyterian Church in Oklahoma City, Oklahoma, last fall.

**Carol L. Danielson (B)** serves as assistant pastor in the First Presbyterian Church of Fort Wayne, Indiana.

**Thomas S. Folts (B)** serves as pastor of the First Presbyterian Church of Dennison, Ohio. His position became effective October 1983.

**Faith B. Fuller (B)** is currently Catholic campus minister at Hobart and William Smith Colleges. Hoping to boost religious activism among students by forming folk groups and focusing on liturgy meetings and discussion panels, Fuller also wants to encourage an expansion of students' involvement in community outreach programs.

**Joe D. Hardison (B)** serves as pastor of the Lawndale Presbyterian Church in Philadelphia, Pennsylvania.

**Mark D. Heaney (B)** has been called to the Newtown Presbyterian Church in Pennsylvania. He will serve as assistant pastor.

Considered an outstanding graduate of Rutgers' School of Social Work, **James F. Hill, Jr., (B)** received a master's last year. Hill participated in a joint program allowing students working a master of divinity degrees to enter the School of Social Work with advanced standing. His field work in the New Jersey Department of Human Services resulted in a job with that department's Office of Public Information.

**Gregory D. Ikehara-Martin (B)** is assistant pastor at the Calvin Presbyterian Church in Tigard, Oregon.

**Reid B. Isenhart (B)** serves as associate pastor of the First Presbyterian Church in Dunedin, Florida.

Last April **Anderson Jones IV (B)** began ministerial duties as pastor of the Hayside United Presbyterian Church in Oakland, California.

**Dennis K. Kitterman (B)** is assistant pastor of the Wayside Presbyterian Church in Erie, Pennsylvania.

**Laurie Ann Kraus (B)** began her new duties as assistant pastor at the First Presbyterian Church in Utica, New York, last summer while preparing for her September ordination and her fall marriage to **Richard G. Neale (B)**.

Having served as pulpit supply at Comfort Presbyterian Church in Boswell, Pennsylvania, last summer, **John C. Silbert (B)** resumed his Ph.D. work in the fall at the University of Pittsburgh. He also taught oral interpretation in the undergraduate program.

**Marion N. Silbert (B)** serves as assistant pastor at the Newlonsburg Presbyterian Church in Murrysville, Pennsylvania

*continued on page 18*

# Obituaries

## **High A. Muller, 1910B**

Died December 2, 1983, at the age of 99. A graduate of the University of Pennsylvania and Princeton University, Mr. Muller served the Board of Missions from 1910 until his retirement in 1954. In the course of his ministry, he travelled to Iran, China, Japan, Egypt, Singapore, and New Zealand. He was a resident of Westminister Gardens in Duarte, California, at the time of his death.

## **John Orr, 1910B**

Died December 7, 1983, at the age of 99. Dr. Orr was chairman of the Department of Bible and Philosophy at Westminster College in New Wilmington, Pennsylvania, for 22 years. Following his ordination in 1910, he served the Presbyterian Churches of Middleport, Ohio, and Howell, Michigan.

## **William S. Hess, 1912B**

Died July 29, 1983, at the age of 95. Dr. Hess retired in 1960 after 20 years as pastor of the First Presbyterian Church of Huntington, New York. His ministry also included the pastorates of the First Presbyterian Church of Hagerstown, Maryland, and the Presbyterian churches of Grand Rapids, Michigan, and Nicholson, Pennsylvania. He resided in Fulton, Missouri, at the time of his death.

## **Erwin F. Montgomery, Sr., 1916B**

A resident of Florida, Dr. Montgomery served the Presbyterian Church of Lake City for 40 years, retiring in 1966. Previously he had been stated clerk of his church and moderator of the synod.

## **Arthur Patterson, 1916B**

Died September 25, 1983, at the age of 96. Pastor of visitation at the Community Reformed Presbyterian Church of Feaster, Pennsylvania, until 1968, Mr. Patterson retired as pastor emeritus of the Reformed Presbyterian Church after 22 years as its minister. Prior to 1930, he served pastorates in Ohio, Wisconsin, and the churches of Armagh and Seward, Pennsylvania.

## **Henry E. Gebhard, 1917B**

Died October 23, 1983, at the age of 95. Mr. Gebhard retired in 1953 from his work with the Department of Public Assistance in York, Pennsylvania. He previously was superintendent and pastor of the Bethany Orphan's Home in Womelsdorf for 14 years and served as minister to the Grace Reformed Church in Duquesne and the Presbyterian Church of Salina.

## **Henry Beltman, 1919B, '27M**

Died April 1, 1984, at the age of 90. Dr. Beltman retired in 1963 from his pastorate at the Park Hills Presbyterian Church in Los Angeles. He continued an active ministry as interim pastor for Presbyterian churches in Arizona and served at Crystal Cathedral Church in Garden Grove, California. A former president of the General Synod of the Reformed Church in America, Dr. Beltman also served on the Zoning Committee of the Los Angeles Council of Churches, and the Board of Domestic Missions. A missionary to Fulkien, China, from 1920 to 1928, he returned to America to minister to churches in Michigan and California. He is survived by his wife, Sara Helene; a son, and a daughter.

## **Walter A. Groves, 1922b**

Died September 22, 1983, at the age of 85. A resident of Albany, Georgia, Dr. Groves served the Presbyterian missions of Iran for 15 years and was a distinguished recipient of the Scientific Medal of the First Degree awarded by the Iranian government. He returned to the United States in 1940 and accepted a professorship at Centre College in Danville, Kentucky. In 1947 he became president of the college, remaining in that position until 1957. Returning to Iran, he established the Abadan Institute of Technology, and later held the posts of provost and vice chancellor of Pahlavi University at Shiraz. After a brief period in the United States as associate secretary of Studies in Higher Education in Philadelphia, he again returned to Iran where he served an interim pastorate at St.

Christopher's Church in Abadan and assisted in the development of the Damavand College in Tehran. He was assistant to the president during 1969 and 70. He is survived by his wife and three children.

## **Alexander Daroczy, 1923M**

Died October 22, 1983, at the age of 83. Ordained by the Reformed Church of Hungary, the Rt. Reverend Daroczy was superintendent of the Bethlen Home for Hungarian Children and the Aged in Ligonier, Pennsylvania, from 1957 until his retirement in 1970. He continued his ministry as stated supply for the Warrenville Mission Congregation in Connecticut. Earlier he served pastorates in McKeesport, Pennsylvania; Carteret, New Jersey; and at Free Magyar Reformed Presbyterian Church in New York City, where he became an arch dean of the American Hungarian Reformed Church (U.S.A.) in 1938. He was a resident of West Kingston, Rhode Island, at the time of his death.

## **Kazuo Takahashi, 1924M**

Died September 10, 1983, at the age of 87. A native of Osaka, Japan, Dr. Takahashi was principal of Hokusei Girls High School in Sapporo.

## **William J. Grier, 1926b**

Died June 8, 1983, at the age of 80. Born in County Donegal and a resident of Belfast, Mr. Grier served churches in Ireland, among them the Evangelical Presbyterian Church in South Belfast.

## **Laszlo Muzsnai, 1926M**

Died September 10, 1983, at the age of 86. A native of Maroskeresztur, Hungary, Dr. Muzsnai was ordained by the Reformed Presbyterian Church of Hungary in 1937. He served the Presbyterian Church of Kolozsvar before accepting calls as assistant missionary for All Peoples' Mission (United Presbyterian Church) in Ontario and Montreal, Canada. Returning to Europe in 1933, he lectured at the Reformed Theological Seminary in Lucenec, Czechoslovakia, and for five years served as a teacher in the religious high schools of Budapest. Leaving his teaching post in 1950, he became assistant pastor of the Presbyterian Church in Budapest, and retired in 1971.

## Obituaries

### Edward C. Dunbar, 1930G

Died August 7, 1983, at the age of 89. Dr. Dunbar was pastor of the Flemington Presbyterian Church in New Jersey for 44 years. He retired in 1966. Earlier he served the First Presbyterian Church of Norwich, Connecticut.

### M. Ewing McPhail, 1930B

Died September 19, 1983, at the age of 79. Mr. McPhail retired in 1971 from St. John's Presbyterian Church in Houston, Texas. Formerly, he served the First Presbyterian Church of Baytown for 18 years. He was trustee for many years at Trinity University in San Antonio, and a former moderator of the Synod of Texas. He is survived by his wife, Myrtis; a son, David; and a daughter Jane.

### Paul L. Stumpf, 1930B

Died September 7, 1983, at the age of 76. Pastor of the First Presbyterian Church in Arlington Heights, Illinois, from 1955 until his retirement in 1973, Mr. Stumpf also served as moderator of the Chicago Presbytery (1953) and the Synod of Illinois (1956). He previously was pastor of the Roseland Presbyterian Church in Chicago for 10 years, and served the First Presbyterian Church of Collinsville from 1930 until 1945. He is survived by his wife, Winifred, and a daughter.

### Eugene H. McCahan, 1932B

Died November 15, 1983, at the age of 81. Mr. McCahan retired in 1967 as pastor of the Lost Creek Presbyterian Church in McAlisterville, Pennsylvania. He previously held charges in the Presbyterian churches of Tyrone and Lower Spruce Creek, Pennsylvania, and the Hannival Community Church in New York.

### Geza Lorincze, 1933M

Died November 18, 1981, at the age of 75. Dr. Lorincze retired in 1946 from the church he served in Sellye, Baranya County, Hungary. A teacher of religion at the Szekesfehervar State University between 1933 and 1939, he continued to work as a professor after his retirement. He was a resident of Budapest at the time of his death. He is survived by his son, Geza.

### Ivan Y. Wong, 1934B

Died November 17, 1983, at the age of 74. Born in Canton, China, Dr. Wong was ordained by the United Church of Canada in 1935. Beginning his ministry in 1934 as pastor of the Chinese Presbyterian Church in Montreal, Dr. Wong served six churches including the pastorates of the Chinese churches in Vancouver, British Columbia; Chicago, Illinois; and Berkeley and Los Angeles, California. In 1959 he completed service at the Chinese Evangelical Church in Tucson, Arizona.

### John B. Hamilton, 1939B

Died June 8, 1982, at the age of 67. Mr. Hamilton was a manager of scientific publications until ill health forced his retirement in 1971. From 1955 until 1963 he was in charge of aerojet quality control in Sacramento, California. A chaplain in the U.S. Naval Reserves from 1944 to 1946, he became personnel counsellor for the U.S. Navy Laboratory in China Lake, California, and superintendent of scientific recruitment.

### Joseph C. Dolman, 1955B

Died July 31, 1983, at the age of 62. Dr. Dolman served as pastor of Presbyterian churches in Henderson and Jacksonville, Texas, and the Second Presbyterian Church of Tulsa, Oklahoma.

### Wilton Mons Nelson, 1958D

Died March 10, 1984, at the age of 75. A church historian and an affiliate of the Latin America Mission in Costa Rica since 1936, Dr. Nelson had just completed his work as editor on a two-volume Spanish adaptation, of the Zondervan *New International Dictionary of the Christian Church*. Much of his missionary career was dedicated to teaching church history at the Latin American Biblical Seminary, where he was rector from 1957 to 1968. From 1942 to 1945 he was pastor of the Templo Biblico of San Jose, Costa Rica. He authored *La Historia de la Iglesia Protestante en Costa Rica* and *La Historia de la Iglesia Protestante en Centroamerica* and was editor of the *Diccionario Ilustrado de la Biblia*. He is survived by his wife, Thelma, and two sons, Cameron and John.

### W. Keith Blake, 1963B

Died May 23, 1983, at the age of 48. Mr. Blake began his ministry as a teacher at Robert College in Istanbul, Turkey. He was a pastor of five churches including the First Presbyterian Church of St. Mary in Lexington Park, Maryland; and the Presbyterian churches of Berea, Warren Youngstown, and Mineral Ridge, Ohio. In 1971 he began work as a social worker at the Lake County Medical Center in Mentor, Ohio. He later devoted full time to private practice in the areas of marriage and family counseling and was a mental health consultant. He is survived by his wife, Polly; a daughter, Sue; and a son, Matthew. ■

## Class Notes

*continued from page 16*

### 1983

**Edward A. Black (M)** has been called to the Presbyterian Church of Elysburg, Pennsylvania.

Chaplain **Jennifer L. Burns (B)** worked at Queens College in Charlotte, North Carolina.

**Nancy L. Frankenbach (B)** has been called to serve the Central Presbyterian Church in Chambersburg, Pennsylvania.

**William A. Hawley (B)** has taken a position at the Bethel Presbyterian Church in Indiana, Pennsylvania.

**Dana C. Jones, Jr., (B)** serves the Presbyterian Church of West Alexandria, Pennsylvania.

**H. Daniel Lewis (B)** began work in September at The Mission at the Estward in Maine after being ordained by the Presbytery of Northern New England.

Shadyside Presbyterian Church in Chambersburg, Pennsylvania, called **Timoti M. Solomon (B)** as associate pastor.

**W. Gale Watkins (B)** has been called to the Walnut Hills Presbyterian Church in Cincinnati, Ohio.

*continued on page 20*

# Gifts

## In Memory Of:

Reverend Dr. Arthur M. Adams (Class of 1934) to the Arthur M. Adams Scholarship Endowment Fund

Jean Beal to the Scholarship Fund

Reverend Robert B. Berger (Class of 1932) to the Scholarship Fund

Reverend Spyker R. Bingaman (Class of 1948) to the Education Fund

Elmer J. Raymond Bingham to the Reverend John Winfield Voorhis Memorial Scholarship Endowment Fund

Reverend Dr. Henry Seymour Brown (Class of 1900), vice president 1937-46, Princeton Seminary, to the Education Fund

Reverend Alexander Daroczy (Class of 1923) to the Education Fund

Reverend Alfred H. Davies (Class of 1944) to the Education Fund

Jessie Doane to the Education Fund

Dunbar A. Eberts to the Bryant M. Kirkland Permanent Scholarship Endowment Fund

Ellis and family to the Education Fund

Charles R. Erdman (Class of 1891), professor of practical theology 1905-6, Princeton Seminary, to the 1984 Alumni Roll Call

Reverend Bransford Eubank (Class of 1930) to the Courtenay Hughes and Alice May Castle Fenn and the Joseph Beverley and Mary Bell Broocke Eubank Memorial Scholarship Endowment Fund

Martha Eubank to the Courtenay Hughes and Alice May Castle Fenn and the Joseph Beverley and Mary Bell Broocke Eubank Memorial Scholarship Endowment Fund

E. Ferber to First Presbyterian Church of Cranbury, New Jersey, Scholarship Endowment Fund

Clinton Hancock Gillingham (Class of 1908), president of Tennent College 1929-44, to the Tennent Campus Fund: "... a very astute administrator, a fine Christian statesman, and a warm and kindly friend to the students, left a lasting spiritual impact on my life."

Reverend Dr. Robert Emil Hansen (Class of 1943) to the Henry Snyder Sherman Award in Old Testament

The Reverend Dr. Wendling H. Hastings (Class of 1945) to the Tennent Campus Fund

Miss Edna Hatfield to the Memorial Scholarship Endowment Fund

The Reverend Dr. Edler G. Hawkins to the Edler Garnet Hawkins Memorial Award for Scholastic Excellence

Dr. Elmer G. Homrighausen (Class of 1924), professor and dean emeritus, Princeton Seminary, to the Elmer George Homrighausen Scholarship Endowment Fund

Dr. Norman V. Hope, Archibald Alexander Professor of Church History 1946-78, Emeritus 1978-83, Princeton Seminary, to the Norman Victor Hope Memorial Scholarship Endowment Fund: "For forty-five years my teacher, friend, colleague and pastor."

David Hugh Jones to the David Hugh Jones Scholarship Endowment Fund

Dr. John A. Mackay (Class of 1915), president 1936-59, emeritus 1959-83, Princeton Seminary, to the Class of 1915 Scholarship Endowment Fund; to the Tennent Campus Fund; to the Robert E. Speer Memorial Endowment Fund for Library Books; and to the Class of 1944 40th Anniversary Gift

Dr. J. Gresham Machen (Class of 1905), assistant professor of new testament literature and exegesis 1914-29, Princeton Seminary, to the 1984 Alumni Roll Call

The Reverend John W. Meister (Class of 1941) to the John W. Meister Award in Pastoral Ministry

John G. Mulder to the Scholarship Fund

John Pallay and family to the Education Fund

Elizabeth R. Perrine to establish the Elizabeth R. Perrine Memorial Scholarship Endowment Fund

The Reverend Charles M. Prugh (Class of 1931) to the 1984 Alumni Roll Call

Monsieur Antoine Roynier to the Harwood and Willa Childs Memorial Scholarship Endowment Fund

Nelson E. Schaenen to the Scholarship Fund

The Reverend Andrew M. Sebben (Class of 1944) to the Scholarship Fund

Lois Harkrider Stair to the Lois Harkrider Stair Memorial Scholarship Endowment Fund

Dr. Paul Louis Stumpf (Class of 1930) to the Scholarship Fund

The Reverend Donald F. Taylor (Class of 1952) to the Education Fund

Charles A. (Class of 1919) and Alma S. Underwood to the Charles A. and Alma S. Underwood Scholarship Endowment Fund

The Reverend Gilbert F. van Bever to the Scholarship Fund

Elmer A. Vieth to the Elmer A. Vieth Scholarship Endowment Fund

The Reverend John Winfield Voorhis (Class of 1920), faculty 1932-35, to the Reverend John Winfield Voorhis Memorial Scholarship Endowment Fund

Mr. William J. "Bud" Williams to the Bryant M. Kirkland Permanent Scholarship Endowment Fund: "Mr. Williams served as Clerk of Session - Fifth Avenue Presbyterian Church with distinction for 6 years from 1970-75, and provided strong leadership to all of us who had the privilege of serving on the Session during his term of office."

## In Honor Of:

Newton W. and Betty C. Bryant to the Newton W. and Betty C. Bryant Scholarship Endowment Fund

The Reverend Dr. and Mrs. James R. Carroll (Class of 1942) to the Education Fund: "... to express ... love for the Carrolls and ... appreciation for the work they've done here by this contribution to Princeton's Education Fund."

Judith D. Dean to the Cross Cultural Training Program

The Reverend Jerry Edward Flanigan (Class of 1956) to the Center of Continuing Education

Dr. John T. Galloway (Class of 1933), board of trustees, Princeton Seminary, on the 50th anniversary of his ordination, to the John T. Galloway Award in Expository Preaching

Dr. Thomas W. Gillespie (Class of 1954), president, Princeton Seminary, on his inauguration, to the Scholarship Fund

## Gifts

The Reverend Dr. Charles J. Dougherty (Class of 1954) to the Scholarship Fund: "It is given . . . in appreciation for the training that was given to him and the subsequent leadership he has given to our church. The gift comes with a prayer that someone else may be so trained and inspired to go out and give strong leadership, in the name of Jesus Christ, to another congregation."

The Reverend Dr. Gerhard H. Grau (Class of 1970) to the Scholarship Fund

The Reverend Dr. Bryant M. Kirkland (Class of 1938), trustee, Princeton Seminary, to the Bryant M. Kirkland Permanent Scholarship Endowment Fund

The marriage of Carl Ritter Lammers and Linda Sue Lambert to the Scholarship Fund

The Reverend Kenneth B. Lundgren (Class of 1983) to the Scholarship Fund

Dr. McCord, president emeritus, Princeton Seminary, and Mrs. McCord, to the President's Fund; to the 1984 Alumni Roll Call

The Reverend David A. Reiter (Class of 1977) to the Scholarship Fund

The Reverend and Mrs. Edward H. Schulte (Class of 1952) to the Education Fund  
Mr. and Mrs. John B. Weaver to the Education Fund

The Reverend John M. Whallon (Class of 1943) to the Scholarship Fund

The Reverend Kenyon J. Wildrick (Class of 1958) to the Education Fund, "... for the teachings received while a student at the Seminary," and to establish the Kenyon J. Wildrick - Community Congregational Church, Short Hills, New Jersey, Award: "... the 25th anniversary of Kenyon J. Wildrick's association with the Community Congregational Church, Short Hills, New Jersey."

The Reverend Dr. Stanton R. Wilson (Class of 1949) to the Tennent Campus Fund

Dr. D. Campbell Wyckoff, Thomas W. Synnott Professor of Christian Education, Emeritus, to the Tennent Campus Fund

### **In Appreciation:**

"... in thankfulness for our pastors, George S. Knieriemen (Class of 1953) and John O. Wiederholt (Class of 1970)," to the Education Fund

"I am thankful for the ministry and mission of Princeton Seminary. As a frequent participant in continuing education events, this is just a small token of my appreciation (and the people of Orchard Park Presbyterian) for the educational programs and facilities at the Seminary," to the Center of Continuing Education

"It is to recognize and acknowledge the special importance we as a congregation attach to Princeton because of the education being given to one of our young men, David Lenz," to the Scholarship Fund

"We are celebrating our 150th anniversary as a congregation this year and recall that throughout our history including the present day Princeton Seminary has played a major role in equipping us for ministry and mission," to the Scholarship Fund

"... an expression of our appreciation for the theological education your institution provided our pastor, Charles L. Brock (Class of 1968)," to the Scholarship Fund

In "appreciation to the Seminary for the excellent training it has extended to many of our Navy chaplains who have been stationed here at this command. The ministry they provide has enriched the lives of our patients, staff and family members here at this hospital," to the Scholarship Fund

"... in appreciation for the training given to First Church staff members. ... to the Scholarship Fund

"... for the Library that I so much enjoy using," to Speer Library ■

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## Class Notes

*continued from page 18*

### **Weddings**

James L. Mechem (58B) and Jean Ann Swope (72B)  
Hermann I. Weinlick (63B) and Susan Gurnoe  
Joseph H. Hadley (67B, 70B) and Elizabeth P. Smalley  
William L. Carlton (70B) and Adrienne A. Herringer  
J. Thomas Yoder III (79B) and Stacy Jo Koser  
Richard G. Neale (82B) and Lauri A. Kraus (82B)

### **Births**

Martha A. to Robert L. Hart (70B) and Recca, March 8, 1983  
Philip B. to William R. Forbes (72B) and Nancy, November 13, 1982  
Martha L. G. to Steven E. Swerdfeger (73E) and Martha, November 7, 1982  
Joshua, age 9; Jamie, age 7; and Christopher, age 3 to George E. Gaffga (75B) and wife  
Mary L. to Eric O. Springsted (76B, 80D) and his wife, June 6, 1982  
Simone to Eric O. Springsted (76B, 80D) and his wife  
Stephen J. to Ethan Raath (78B) and Teresa, November 14, 1982  
Carrie B. to James E. Thyren (78B) and his wife, May 19, 1983  
Amy M. to David H. DeRemer (79B) and Kathy, March 8, 1983  
Noah J. to Sarah M. Foulger (79B) and Russell Hoffman, December 4, 1982  
Nicholas P. to Beverly J. Leach (79B) August 13, 1982  
A second daughter, Katherine A. to Victor M. Wilson (79B), and his wife  
Katherine M. to George S. Cladis (80B), January 29, 1983  
Jeffrey M. to Linn Rus Whitaker Howard (81B) and Rori  
A second daughter, Heather L. to Jack W. Baca (82B) and Mary Jane, June 2, 1983  
Christopher A. to Karl E. McDonald (83B) and Jayne, November 5, 1983 ■



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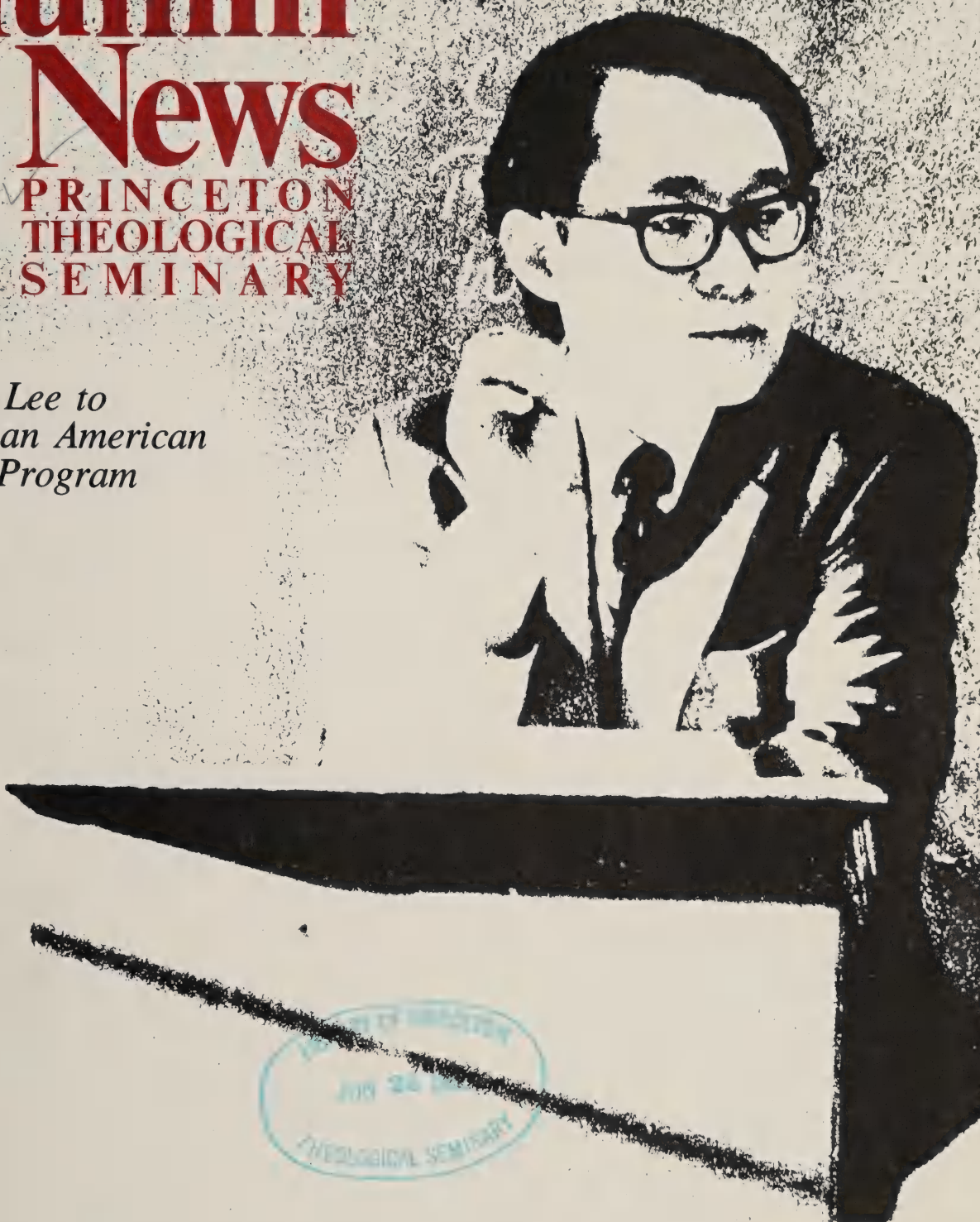
# Alumni News

PRINCETON  
THEOLOGICAL  
SEMINARY



*Dr. Sang Lee to  
Direct Asian American  
Theology Program*

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VOLUME XXIV, NUMBER 2

SPRING 1985



## Features:

### Ethiopia: A Challenge

*Pash Obeng, Th.M. student, interviews Ethiopian bishop about his homeland*

### Princeton Launches Program

*An overview at the Asian/American Ministry and Theology Program by Barbara Chaapel*

### Columcille

*A dream converted to reality: Barbara Chaapel visits with Bill Cohea (PTS '52) at his Celtic Retreat Center*

### New Faculty Appointments

*A section devoted to announcing new faculty and administrative appointments; this issue features interviews with Tom Long, Michael Livingston and Fred Cassell by Barbara Chaapel.*

### President

Thomas W. Gillespie

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### Vice President for Alumni Affairs

Daniel C. Thomas

4

### Vice President of Seminary Relations

Frederick W. Cassell

6

### Director of Public Information and Editor

Barbara Chaapel

10

### Assistant to the Editor

Elizabeth Dalton

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# The President's Page

Dear Fellow Ministers:

The Seminary community is deeply saddened by the death of Mrs. Hazel Thompson McCord in the early moments of January 2 at her home here in Princeton with Dr. McCord at her bedside. A beautiful and moving memorial service was conducted in Miller Chapel on January 5, with Dr. Wallace M. Alston, Jr., her pastor, and Dr. Bryant M. Kirkland, a member of the Board of Trustees, officiating.

Through the loving generosity of Mrs. Margaret W. Harmon, one of the Trustees of the Seminary, The Hazel Thompson McCord Chair in Historical Theology has been established. The first occupant of this new chair will be Dr. Jane Dempsey Douglass, who joins our faculty this fall.

Many of you have expressed deep interest in the new appointments to the faculty of the Seminary, and rightly so. For while it may be an overstatement to say that the faculty *is* the Seminary, it is certainly true that the faculty is the Seminary's most important asset and its chief resource.

Beginning in this issue of *Alumni News*, our new professors will be presented individually in a feature article. Hopefully, this will enable you to know about them at the personal as well as the professional level.

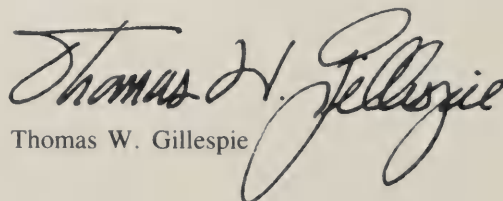
In addition, this issue includes brief introductions to those who will be featured in later editions.

Plans are also being made to include new faculty members in our Alumni/ae Association meetings as these occur throughout the year and across the land. Where possible, they will offer one-day seminars in their respective disciplines in connection with such alumni/ae gatherings. In this way, you will have opportunity to meet them personally and to benefit from their scholarship.

We are deeply blessed by those whom God has called to minister as professors in this Seminary community. The strength of the faculty, always impressive, is being enhanced. You will be proud to know them, as I am, and grateful that they now serve the institution we love.

With warmest personal regards, I remain

Faithfully yours,



Thomas W. Gillespie

two-year old Anarleme lay in her mother's hands gasping. In less than ten minutes, she was dead. The two-year old girl's life had been cut short. Anarleme's death is just one of the thousands of cases in which children who could have been saved are dying in Ethiopia.

The one time seat of the "Lion of Judah" and the cradle of humankind has now turned into the courtyard of death. Ethiopia has been a sovereign nation for over 3,000 years. Today, the common sight is that of human lives turned, visited, and torn by starvation.

This tragic twist of fortune has been attributed to factors like overpopulation, policies of a marxist-backed government, laziness of the people and the reckless use of the land with the attendant devastating effect of the sahelian drought.

Reasons like the above have become overworked terms to describe causes of starvation in Third World countries. But what else is there to be said?

"Ethiopia has been in the crisis for over a decade. Unfortunately, it is only after the flurries of media publicity, following the loss of dear lives that the world seems to have known about the situation," says Bishop Paulos Yohannes, a Ph.D. student at the Seminary.

Yohannes does not blame the outside world for the catastrophe. "Perhaps," he says, "the Ethiopian government did not inform the world about the gravity of the starvation."

"Ethiopia's picturesque landscape with parks and gardens has served as a tourist sort for many years. The tourists, however, noticed the parks and missed the human beings sagging under the weight of starvation," continues Yohannes.

The sorry situation in Ethiopia is happening in the latter part of this century, a time in which humankind has made great advances to annihilate itself.

Yohannes laments that those who only know about the Ethiopian tragedy may think it is a country with ghost-like people."

"Despite the catastrophe, no reporter has reported of any acts of cannibalism" he continues. According to him, although about 50 to 60 people die in the camps each day, "the relatives bury their dead with ceremony and dignity." In the face of the crippling effect of starvation, the people's distinct culture and religious heritage stand firm. "Those who bury the dead are also hungry and weak but mis-

fortune has not dehumanized them," Yohannes adds.

Also, as the starving people walk in searing heat to centers of food supply, many die on the way. Other times, they become pawns between the Ethiopian government forces and Eritrean or Tigrean Liberation forces.

It is a situation like the above that prompted the Stewardship Committee at the Seminary to look for a relief organization that would take aid to "the doorsteps of those who need it."

"Our aim is to raise consciousness among students, not just to throw money at the needy. Rather, that they may use their money, talents and time in helping people no matter where they are or who they are," says Mark Southard, chairperson of the Stewardship Committee and a middler at the Seminary.

Southard says when the committee heard about the crisis, they invited Yohannes to give them more information. Yohannes gave a talk and also showed a film to the Seminary community in response to the invitation. The committee then committed 25 per cent of all their Fall Fund drive proceeds to helping Ethiopia.

True to their word, "the committee" says Southard, "has already donated \$1,300 through the Relief Society of Tigray (REST)." Southard continues: "REST is a reputable organization that bypasses the bureaucracy of the Ethiopian government to distribute aid to the hinterland." REST, he says, is an independent agency that operates out of Khartoum, sending aid without diverting it. "Fundraising and stewardship are spiritual activities, hence the steward must give responsibly by knowing how and where his or her donation is used," concludes Southard.

It is the responsible generosity of the Seminary and the overwhelming response of the people of the United States of America that moved Yohannes to say, "I am awfully grateful to all those who have allowed God to use them as his hands to ease the maladies of Ethiopia. I am particularly thankful to the Stewardship Committee for helping me to draw other students' attention to the suffering in the land of Ethiopia."

The catastrophe in the East African country is but one among instances of suffering millions in our world. Irrespective of who they are or the kind of

# Ethiopia

## A Challenge

by Pash Obeng, Th.M. Student

government they have, their tragedy is a tragedy of us all. The deaths and agonies of the bereaved families affect the whole of humankind. Humanity did not need the Ethiopian crisis to be reminded that hunger is still with us.

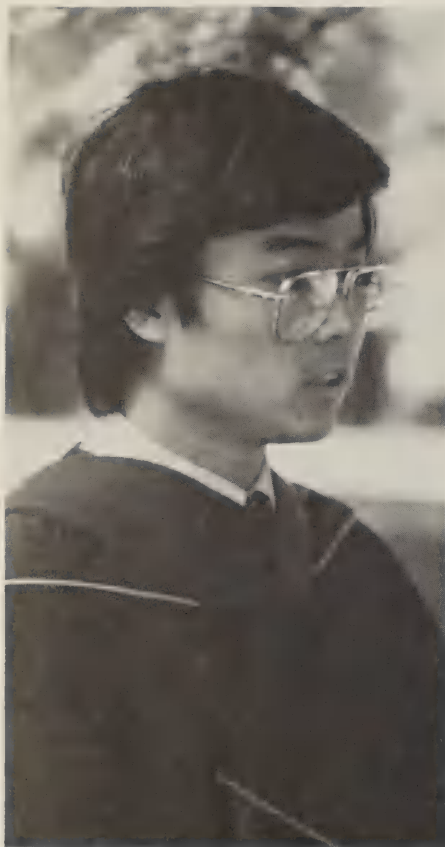
"The more we have, the greater our responsibility it is to help both those dying and others who are physically healthy but who hunger in many respects," argues Bishop Paulos Yohannes.

When the current rain of aid to Ethiopians is ended, the country will still be with us as a people who need help. The scars of the havoc done by the drought to human lives, crops and animals will last longer than we can imagine. It is hoped that the good will of all donors may establish a lasting relationship with Ethiopia.

Also, people have given to meet human needs in the lives of others. That same gesture must compel us to take a hard look at ourselves and how we live. Whatever our response has been to the plight of the East African peoples, Ethiopia ceases to be only a geographical area in Africa. Ethiopia has become a phenomenon, a situation that stares us in the face in our immediate environment.

"Nothing is impossible to be accomplished when God moves through the hearts, heads and hands of people," says a mystic.

# Princeton Launches Program



## Asian American Ministry

by Barbara Chaapel

During recent decades the number of Asian immigrants to the United States has grown at a rapid pace. Many are Christian and bring their churches with them. Korean immigrant congregations, most of which are Presbyterian, now number 1,200, and are growing at the rate of 80 new churches per year.

To provide professional leadership for what may be the fastest growing group of American Christians—the Asian immigrant church—Princeton Theological Seminary's Board of Trustees has established a new Program for Asian-American Theology and Ministry. Named as director of the program is Dr. Sang Hyun Lee, assistant professor of theology at the Seminary.

The purpose of the program is three-fold: to recruit, educate, and place bilingual and bicultural second-generation Asian-American students in the master of divinity degree program (the professional degree for ministry); to provide continuing education of first-generation Asian immigrant clergy and laity; and to develop theological, educational, and bibliographic resources for ministry in Asian immigrant contexts.

Beyond its service to the Asian-American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic and racial backgrounds in the Christian community.

Princeton Seminary has a strong historical relationship with Asian churches, having trained many students who are now church leaders and educators throughout Asia. The "fruit" of the labor of these alumni/ae is now back at the Seminary's doorstep, so to speak, asking for further education to minister in an American context.

The Program for Asian-American Theology and Ministry has been endorsed by both the National Asian Presbyterian Council and the National Korean Presbyterian Council, according to Dr. Lee. Princeton Seminary is the first seminary in the Presbyterian Church (U.S.A.) to begin an Asian-American program on such a scale. It is designed for ministry to a broad community including Japanese, Chinese, Korean, Vietnamese, and other Asian pastors and congregations.

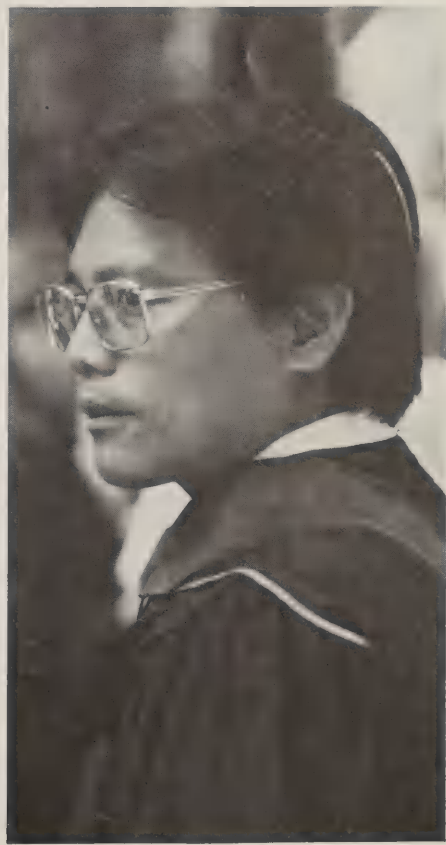
The program has been initiated under a \$95,000 grant from The Henry Luce Foundation. The Seminary will raise funds to establish an endowment for the program and for its administrative and academic staffing. It is also expected that financial support for the venture will be received from Presbyterian churches in Korea.

A native of Korea, Lee came to the United States in 1955. He graduated from The College of Wooster (A.B.), Harvard Divinity School (S.T.B.), and Harvard University (Ph.D.). He was visiting instructor at Ohio Wesleyan University in 1969-70, and assistant, and then associate, professor of religion at Hope College from 1970-1980. In 1980 he joined the Princeton Seminary faculty as assistant professor of theology.

Lee served in the pastoral ministry as youth minister of the First Parish Congregational Church in Brockton, Massachusetts; pastor of the Union Congregational Church in South Grafton, Massachusetts; co-pastor of the Korean Presbyterian Church in Boston; and preaching minister of the Midwest Korean Presbyterian Church in Chicago.

Areas of scholarship in which Lee specializes are the theology of Jonathan Edwards and the development of an Asian-American theology from the Korean perspective. He has published a major essay entitled "Mental Activity and the Perception of Beauty in Jonathan Edwards" for *Harvard Theological Review* (1976), and is completing a book length study of Edwards' philosophical theology. Editor of *The Korean Immigrant in America*, he authored an essay in that volume, "Called to be Pilgrims: Toward an Asian-American Theology from the Korean Immigrant Perspective." He is also editor of the recently published *Essays on Korean Heritage and Christianity* (Association of Korean Christian Scholars, 1984). According to Lee, there is an urgent need, especially in Korean immigrant churches for the training of bilingual and bicultural church leaders. "Unless we have leaders very soon who can reach the rapidly growing second generation Korean Christians, the very future of the second generation church is at stake," Lee believes.







The sun radiated midday September warmth when I parked the car at Casa Colum, but the piercing deep blue of the mountain sky was a sure mark of autumn. I had driven from Princeton to spend 70 days at Columcille, a religious and educational retreat center on the slopes of Blue Mountain in Pennsylvania's Pocono Mountains, at the invitation of the Reverend William Cohea (PTS '42), the center's director and creator.

The 48 hours I spent on that mountainside were an oasis of self-reflection, outer and inner silence and a deepening knowledge of God as Creator.

Bill, and Fred Lindkvist, former baker and now Columcille's resident host, greeted me with a hearty lunch of homemade bread, and garden-grown tomatoes and lettuce, eaten on the porch of their farmhouse home and the retreat center's main building, Casa Colum, overlooking the ridge of Blue Mountain. After lunch Bill gave me the grand tour of Columcille's 25 wooded acres.

We followed a path through an arc of wild bushes, vines, and flowers, called the meditation garden because many have walked there in quiet thought. The path led to a small clearing in which stands the chapel of St. Columba, the spiritual center of Columcille. It is a simple stone building, six-sided, with a round roof and an opening at the top to let in the sky's light. Built in the style of St. Columba's hermitage on the Isle of Iona in Scotland, the chapel was made with uncut stone from Blue Mountain. Bill and Fred, with a young local stonemason as their teacher, dug, moved, and fitted each stone for the chapel's walls.

The chapel's narrow windows are fashioned in the style of the Oran Chapel on Iona, and contain English hand-blown glass that came over on the last clipper ship to sail from England. Lost for years in a warehouse in New York, the beautiful panes of translucent golds, yellows, and greens now grace a woodland place of worship and prayer, changing color all day as they catch the light of the traveling sun. The east window is the spring equinox window. At sunrise on the day of the spring equinox, the rising sun exactly splits the lead in that window. Bill explained this to assure this symmetry he put a stone in

# Columcille

## A Spiritual Center



by Barbara Chaapel

he ground and sat in the late winter snow to see exactly where the sun would rise, and only then designed the foundation of the chapel.

Inside, the chapel's one room is spare. There is a guardian chair for the abbot, simple benches along each wall, and a large stone in the center, symbol of grounding in Jesus Christ. Each morning at seven and each evening at six there is a period of worship and quiet meditation for the community—whichever is at Columcille that day, whether 2 or 20. "The chapel," Bill told me as we left it, "is open 24 hours a day. It has its own ministry. People come into it and find their own spiritual level within it."

Near the chapel is the St. Oran Bell Tower, again modeled on the hermitage chapel on Iona and open to the sky. In fact, the tower is unfinished and will remain so, although guests at Columcille are invited to add new stones as it grows upward. "I believe God is not finished with this world, or with us," says Bill Cohea. "We continue to grow in our knowledge of God, who always has the capacity to surprise us and our carefully-wrought theologies about Him. The unfinished tower reminds us of this act."

To me the most unexpected part of Columcille was its standing stone circle. Like many, I have stood in awe at Stonehenge, the mysterious Druidic stone circle rising out of the plains near Salisbury, England. But in Pennsylvania! Yet because Bill Cohea is open to the earth, to time and history, and particularly to the Celtic expression of the Christian faith he found at Iona, which early incorporated some of the concepts and rituals of the Druids, he was not surprised to find himself envisioning a stone circle for Columcille. Like its ancient sisters, the circle consists of eight standing stones, some as heavy as 200 tons, and a center stone. Four stand at the true compass points, the others are spaced at exact intervals between them. Four symbolize the calendar's seasonal solstices, the other four mark the less-familiar mid-solstices: May 1 (May Day or first planting), August 1 (Midsummer's Eve), October 31 (All Hallows' Eve), and February 1 (Ground Hog's Day).

While hard to grasp with my rational Presbyterian mind, the silent circle spoke profoundly to my spirit in the ancient

languages of earth and season and nature, all created by a God who planted the seeds of harmony and wholeness and re-birth in his earthly creatures.

The tour finished with a walk through Columcille's organic garden, where vegetables and herbs are grown without man-made materials and then harvested and canned to feed guests; a look at a new guest house, named Tara Brighid for St. Brighid of the Celtic Christians, which can house seven; and a stop off to inspect two self-sustaining apartments adjacent to Casa Colum, one of them my home during my visit.

Most of the next day and a half I was on my own. After months in a busy office at Princeton Seminary, the contrast was earth-shaking. There was nothing to *do*, in the sense that as a busy clergyperson I am a *doer*. But there was much to be. I came to be a listener—to the wind, birds, and trees; a watcher—of the woods, skies, and earth; a traveler—of the valley paths and the mountain trails. More than that, when I finally grew empty of the thousand priorities vying for my mind's attention, I became a listener, watcher, and traveler of myself, and so of my God.

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I cannot say when those moments were when perspective began to change. I took solitary walks through the garden. I walked the Great Walk, a path around Columcille connecting it with the Appalachian Trail. I climbed to the ridge of Blue Mountain and walked two miles on the Appalachian Trail. I surprised a deer on a woodland path and stood as still as I have ever stood in my life so as not to frighten her. We froze, looking into each other for a full five minutes. I picked wild elderberries until my fingers were stained with purple.

I read Luke's parables on a grassy spot near the Bell Tower. I went at midnight to stand in the moonlight within the stone circle, leaning on a standing stone into which some long-gone glacier had etched the imprint of a tiny fetus. I watched small frogs the color of mud bury themselves in the bottom of a puddle.

My solitude was punctuated by times with Columcille's two permanent residents. We shared an evening meal—boiled beef,

cabbage, and potatoes and a glass of wine—in front of a roaring fire with Bach in the background. We worshiped in the St. Columba Chapel at dusk, praying the prayers of the early Christian Church, chanting a hymn whose words had been taught by a Native American visitor to Columcille, asking Christ to be present with us there and to bring healing to our world and ourselves.

And I talked with Bill Cohea about Columcille's beginnings and its future. What strange journey had brought him here to this mountainside retreat?

After graduation from PTS he had begun his ministry as executive director of the Pittsburgh Experiment, a project to enable business, labor, and religious leaders to interact on personal values and policy matters. He went on to be founder and dean of a layman's academy at the First Presbyterian Church in Rahway, New Jersey, and then director of adult education at the Winnetka Presbyterian Church in Winnetka, Illinois. He moved to Chicago and served first as founder and director of the Chicago Center for Urban Projects, Inc., and then as founder and director of the Urban Experimental Ministries Project. From 1974-1976 he was a U.N. and White House correspondent for the InterPress Service in Rome. In 1975 he bought the land on Blue Mountain with the intention of establishing a center dedicated to St. Columba.

The germ of the idea, and in fact Bill Cohea's bond with St. Columba, took root in 1957 when, on a pilgrimage from Europe where he was attending a meeting of the World Council of Churches, he first visited Iona, "the holy isle" off the west coast of Scotland. In 563 A.D. the Scottish saint Columba—affectionately called Columcille, meaning "dove of the church"—left his native Ireland during political unrest and built a mission on Iona, which had once been a center of worship for the Druids. He had a vision of a new life rooted in the Christ-spirit, and founded a community devoted to this vision. St. Columba cultivated the land, built houses and began a wood-carving trade, and the island became a center of Celtic Christianity. In the 1930s the Church of Scotland rebuilt the destroyed

original buildings, and today Christians the world over make pilgrimages back to the rugged piece of land where the religions of Druids and Celtic followers of Christ both flourished and intermingled.

Cohea was fascinated by Iona's charm, and since 1957 has gone back yearly to walk its hills, learn its history and breathe its spirit. Gradually the idea grew to begin an Iona-like community in the United States. When the opportunity came to buy 25 acres and a farmhouse from the adjacent KirkrIDGE retreat center, Columcille was born. He named the 160 year-old farmhouse Casa Colum, "hut of the dove."

From the beginning, it was envisioned as a shelter, where one could find rest and healing for body and spirit by living close to the earth. A place, indeed, where one could be instructed by the Spirit of God.

In 1978 Columcille was formed as a non-profit corporation and a membership organization of men and women interested in Christian life and lifestyle grounded in the spirituality of the earth. Bill Cohea describes it as "a place by the side of the road where people—wary sinners and reluctant saints—can come to regenerate." In a sense it is a "regenerative university" grounded and centered in the Christ, where time and space and the earth itself, the core of Celtic Christianity, can bring to birth new energies in people and deepen their knowledge of God.

Underlying the concept of Columcille is a strand of theological tradition which has been all but forgotten by western Christianity according to Cohea. He calls it creation-centered spirituality, and it is by no means new. Thirteenth century Dominican Meister Eckhart, ignored for six hundred years by spiritual theologians in the west because of his condemnation by the church of his time, wrote in depth of the spiritual journey of a creation-centered person. Matthew Fox in our own day has rediscovered Eckhart's spirituality, and finds it closely linked to Celtic Christianity.

Briefly, Fox believes that Western spirituality has two basic traditions—that which starts with the experience of sin and develops a fall/redemption emphasis, and that which starts with the experience of life as blessing and develops a creation-centered emphasis. The church's emphasis on the redemption motif and salvation history, particularly championed by

Augustine, has held almost overpowering sway, resulting in a silence in the areas of the history of nature, society and creativity, a veritable writing off of women and ecumenism, and a neglect of what he calls mystery and the sacred.

Rather than seeing the world dualistically (men vs. women, communist vs.

the work of God, became also the work of humanity. The ongoing work of Christ is therefore the work of creation, and to *be* in Christ means that we continually participate in creation as blessing.

A place like Columcille, Cohea asserts is a constant reminder that the creative energies of God's Spirit are available to



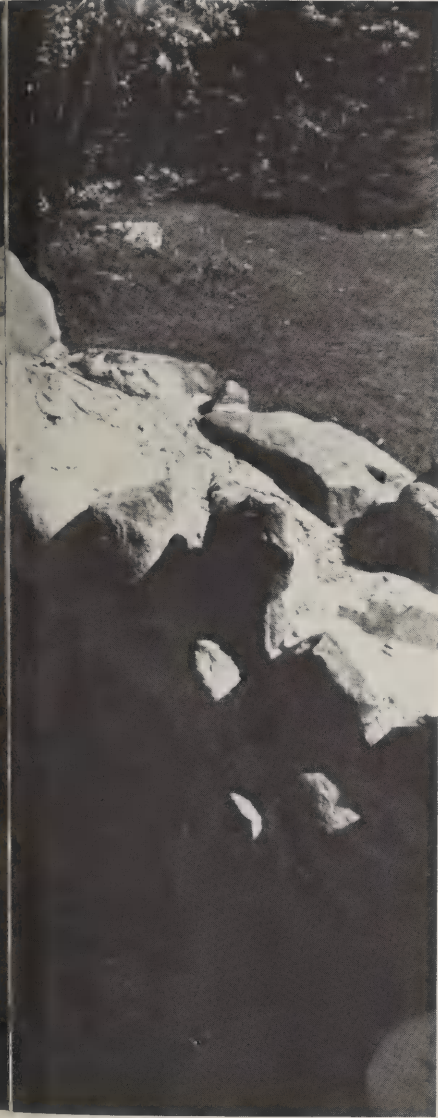
capitalist, Christian vs. non-Christian, doubt vs. faith), creation theology emphasizes the unity of all creation made in the image of God. The journey of faith is a process of growth, a continuum along which there are many re-birthings or regenerations, not just one. John Calvin himself, points out Cohea, spoke of the regenerative growth experience, in which the Word of God is received daily and one is reborn again and again by its energy. Thus creation and creativity, originally

us. "Our calling," he says, "is to cooperate with the earth in its seasons, which reflect the ongoing creative cycles of life. They enable us to understand the flow and the forces of the world we inhabit. They symbolize the Christ-energies on which we may draw and be instructed in order to live more fully."

Columcille does not emphasize or even plan highly-structured programs. Its goal is not "to become a significant center but to be significantly centered." As Bill

Cohea likes to say, it is a place for people to let the Spirit of God find its own level in them. It provides a space and time for being, for the "heart and head and feet and spirit to become one."

It is a special place for clergy. Thomas Merton, in *Violence of Modern Life*, re-



ffects on the contemporary violence to which clergy are exposed. "There is a pervasive form of contemporary violence to which the clergy caring for others most easily succumb: overwork. The rush and pressure of modern life are a form, perhaps the most common form, of its inate violence. To allow oneself to be carried away by a multitude of conflicting concerns, to surrender to too many demands, to commit oneself to too many people and projects, to want to help

everyone in everything is to succumb to violence."

Because the future of the church depends upon the health of its leadership, and because today hundreds of clergy are in trouble physically, spiritually, and emotionally because they lack time, space, and place for self-healing and nourishment, Columcille has begun a clergy regeneration program.

Cohea describes clergy regeneration: "The program is a self-help, regenerative process for those individuals who recognize they have a need and are willing to commit up to 30 days in a negotiated contract with Columcille for a place and space for regeneration." Like the center itself, the clergy regeneration program takes the earth's basic qualities as its model—it is self-energizing, self-nourishing, self-educating, self-governing, self-healing, and self-fulfilling.

Specifically, up to seven people, chosen after a preliminary interview, request space at Columcille for a two, three or four week period of time. Each candidate is required to prepare a statement on why he or she wishes to attend, what he or she hopes to accomplish, and any areas of concentration or problems on which he or she would like to focus.

After a review of the statement by the admission committee and an interview with Cohea, dean of the program, the person will negotiate what Cohea calls "a contract of commitment." The contract addresses the applicant's needs and how that individual will go about meeting them while at Columcille.

The time at Columcille will provide each person accepted in the program space, tools, time and, if required, counseling. Typically, the first several days will be spent "revving down" from pressures of daily life in the ministry. The remainder of the time will be largely self-directed. People may choose to spend hours or days in any number of ways: reading, writing, participating in group discussion with other participants in the program, hiking on the Appalachian Trail, meeting with resource people, working in the earth (organic gardening, greenhouse), stonemasonry, pottery-making, cutting wood, spending time in silence, praying, worshiping.

As needs are expressed, resource people will be available to help meet them. Among those professionals will be a medical doctor, financial planner, career

counselor, marriage counselor and theological or spiritual counselor.

The projected cost for two weeks is \$500, for three weeks, \$750, for four weeks, \$1,000, and financial assistance is available. During their time at Columcille, all clergy will live in their own private rooms, and will eat meals as a group in the guest house, Tara Brighid.



*In a sense, Columcille is a dream, and Bill Cohea a dreamer. The place and the man are atypical in the Protestant American religious community. They embrace the earth, silence, Celtic expressions of faith, self-directed healing, creation-centered theology. They offer, for some, a journey to deeper self-awareness and a path to God.*



# New Faculty Appointments

Today, two years after Dr. Gillespie began his presidency, 24% of the Seminary faculty is new. This is the most significant shift in a number of years. Additionally, five new administrators have joined the staff and others have new jobs.

In this issue Alumni News announces these new appointments and features one faculty member and two administrators. Other new faculty and staff will be featured in subsequent issues.

## Biblical Department

James H. Charlesworth was appointed as the George L. Collord Professor of New Testament in July 1984. He fills the position vacated by the retirement of Bruce M. Metzger.

An internationally known scholar in the New Testament field, Charlesworth has particular expertise in the pseudepigrapha and the Dead Sea Scrolls found at Qumran. He is the editor of a major two-volume work in the field, *The Old Testament Pseudepigrapha*, published by Doubleday. He has also edited *John and Qumran*, and is the author of *The Odes of Solomon* (1973) and *The History of the Rechabites* (1982), among other volumes. Currently in press is *The Old Testament Pseudepigrapha and the New Testament*, to be published by Cambridge University Press. In addition, he has authored numerous articles on early Christian literature, many focusing on the intertestamental period.

Before coming to Princeton, Charlesworth was associate professor of religion at Duke University, where he had been on the faculty since 1969. He is a graduate of Ohio Wesleyan University, Duke Divinity School, and Duke University, from which he received his Ph.D. in 1967. He has also studied at the University of Edinburgh and the École Biblique de Jérusalem.

Charlesworth is a member of the American Schools for Oriental Research, the Society for the Study of New Testament, the American Academy of Religion and the Society of Biblical Literature. He has studied ancient manuscripts in Cairo, Jerusalem, Ankara, Rome, Prague, Geneva, Tübingen, Paris, London, Oxford, Manchester, and Upsala; and was an area supervisor of an archaeological excavation on Mt. Gerizim in 1968. He co-directed an expedition in Southeast Turkey in 1982 and worked in 1978 and 1982 at St. Catherine's Monastery in the Sinai. He is an ordained minister in the United Methodist Church.

Patrick D. Miller, Jr., joined the Princeton Seminary faculty in June 1984 as the Charles T. Haley Professor of Old Testament Theology. He came to the Seminary from Union Theological Seminary in Richmond, Virginia, where he was professor of Biblical Studies. He had been on the Union faculty since 1966.

A native of Atlanta, Miller received the A.B. from Davidson College, the B.D.

from Union Theological Seminary in Virginia, and the Ph.D. from Harvard University. He did independent research in Jerusalem in 1966, and was a visiting fellow at Fitzwilliam College, Cambridge University in 1977-78.

A 1966 fellow of the Foundation for the Advancement of the Study of Religion, he has written *The Divine Warrior in Early Israel*, *Sin and Judgment in the Prophets, Genesis 1-11: Studies in Structure and Theme*, and *The Hand of the Lord* (with J. J. M. Roberts). He has also written numerous journal articles for *Interpretation*, the *Journal of Biblical Literature* and the *Catholic Biblical Quarterly*, among others. He is presently working on commentaries on Deuteronomy and the Psalms.

Miller currently serves on the Inclusive Language Lectionary Committee and the Revised Standard Version Bible Committee. He is Old Testament editor for *Interpretation* and is on the board of consultants for the Harvard Theological Review and the editorial board of the Society of Biblical Literature and Monograph Series. He is an ordained Presbyterian minister.

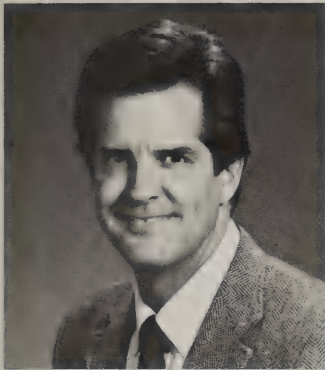
## Church History Department

Jane Dempsey Douglass will join the Seminary faculty next fall as the Hazel Thompson McCord Professor of Historical Theology. She will be the first woman to join the Seminary's faculty as a full professor.

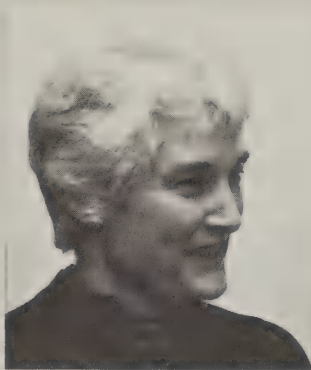
Since 1963 she has taught in the School of Theology at Claremont College and Claremont Graduate School in California, where she is presently professor of church history. Prior to joining the faculty at Claremont she was associate director of the Presbyterian Student Center in Columbia, Missouri, and a teaching fellow in church history at Harvard Divinity School.

Douglass is the author of *Justification in Late Medieval Preaching: A Study of John Geiler of Keiserberg* (1966) and "Women and the Continental Reformation" in *Religion and Sexism: Images of Women in the Jewish and Christian Traditions*, edited by Reuther. She gave the 1983 Warfield lectureship, entitled "Christian Freedom in Calvin's Theology," at Princeton Seminary.

A graduate of Syracuse University, Douglass received the M.A. from Radcliffe College and the Ph.D. from Harvard University in the history and philosophy



**James H. Charlesworth**



**Jane Dempsey Douglass**



**Richard K. Fenn**



**Patrick D. Miller**



**James H. Moorhead**



**Craig R. Dykstra**

of religion. She also studied at the University of Geneva.

An ordained elder in the Presbyterian Church (U.S.A.), she is a member of the Caribbean and North American Area Council of the World Alliance of Reformed Churches and chairperson of the Reformed Delegates of the Lutheran-Reformed Dialogue in North America.

James H. Moorhead became the Mary McIntosh Bridge Associate Professor of American Church History at Princeton Theological Seminary effective July 1, 1984. Moorhead came to Princeton from North Carolina State University in Raleigh, where he was associate professor of religion.

An ordained minister in the Presbyterian Church (U.S.A.), he received the B.A. from Westminster College in Pennsylvania, the M.Div. from Princeton Seminary, and the M.Phil. and Ph.D. from Yale University.

Moorhead is a member of the American Society of Church History, the American Academy of Religion, and the American Historical Association. He has written *American Apocalypse: Yankee Protestants and the Civil War, 1860-1869*, and several articles in the *Journal of*

*American History* and the *Journal of Presbyterian History*.

### **Religion and Society Program**

Richard K. Fenn ('66M) has been appointed as the Maxwell M. Upson Professor of Christianity and Society effective July 1985. He is presently professor of sociology at the University of Maine and will join the Seminary faculty to fill the position created by the retirement of Gibson Winter.

Fenn is a graduate of Yale College; Episcopal Theological School in Cambridge, Massachusetts; Princeton Theological Seminary and Bryn Mawr Graduate School, where he received the Ph.D. in 1970. He then became assistant professor of sociology at Trinity College in Hartford, Connecticut, and in 1973 joined the faculty at the University of Maine. Prior to his academic career he served as curate for the Church of Our Saviour (Episcopal) in Akron, Ohio; diocesan assistant in the Diocese of Nagpur, India; and vicar in the Diocese of Pennsylvania of the Episcopal Church.

He is the author of *Liturgies and Trials* and *Toward a Theory of Secularization*, as well as numerous articles for sociological and theological journals in

the fields of religion and society and liturgy. He is a member of the American Sociological Association, the Society for the Scientific Study of Religion and the Religious Research Association.

### **Practical Theology Department**

Craig R. Dykstra ('73B) has returned to Princeton Seminary to become the Thomas W. Synnott Professor of Christian Education, a chair vacated by the retirement of D. Campbell Wyckoff. Dykstra was formerly associate professor of Christian education at Louisville Presbyterian Theological Seminary.

A graduate of the University of Michigan, he received the M.Div. and the Ph.D. at Princeton Seminary and taught as an instructor in Christian education in 1976-77. He is an ordained Presbyterian minister and served as assistant minister of the Westminster Presbyterian Church in Detroit in 1973-74.

Dykstra is the author of *Vision and Character: A Christian Educator's Alternative to Kohlberg* (1981) and numerous articles in journals of religious education. He is a member of the Association of Presbyterian Church Educators, the Association of Professors and Researchers in Religious Education and the Religious Education Association.

## Teaching People to Preach

# Tom Long

by Barbara Chaapel



People have said that you can tell a Princeton graduate by her preaching! Or, if a minister is particularly articulate in the pulpit, many lay people assume he must have studied at PTS. Generalizations, to be sure. But Princeton Seminary has always placed a high value on homiletics, making every effort to insure that its students are competent in interpreting the Word of God in the weekly sermon.

Tom Long, called to the Seminary in 1983 as Francis Landey Patton Associate Professor of Preaching, is the newest star in Princeton's galaxy of preachers. And he loves to talk about the teaching of preaching.

"Preaching is an academic discipline, like other academic disciplines, with a methodology and a literature," he asserts. That perspective elucidates the emphasis on serious scholarship he is bringing to the work of homiletics. He is serving as guest editor of an issue of *Theology Today* devoted entirely to preaching and practical theology. He is offering seminars on the theory of homiletics to practitioners through the Center of Continuing Education. He is writing a basic textbook on preaching to fill the surprising gap which

exists in the literature on teaching homiletics.

But his heart is in the classroom. In Princeton's basic preaching course, fondly remembered as PR01 by generations of alums, Long takes a practical approach. "I begin by asking each student to prepare a five minute sermon on the Zacchaeus text in Luke 19. In doing that I hope they will learn three things: one, they can preach; two, they have to be economical—they can deal with the *hear* of a text in five minutes; three, many different sermons can be preached on the same text."

Later in the semester, students preach on both a New Testament and an Old Testament text of their choice. Each sermon is recorded and then evaluated by peers as well as by Long. As a result, many PTS students have their first preaching experience in their first semester of seminary and can build on that over the next three years.

"Why preach?," however, is an even more central question for the study of homiletics than "how does one preach?" Theologically, according to Long, preaching is one of the ways Christ is present f



the church, one form of the Word of God. Since the church sustains its life by Christ's presence, preaching, understood in the Reformed tradition as a primary manifestation of that presence, is essential. As a representation of Christ within the worshiping community, preaching must be done responsibly. The preacher then becomes "responsible to the Biblical tradition as expressed in the text, responsible to the theological tradition and responsible to the people of God." The sermon that is preached is "owned not just by the preacher but by the whole community."

Thus, Long's thesis continues, preaching involves a "set of skills *and* a way of viewing oneself as a preacher." A teacher of preaching must communicate to the students the self-understanding of the preacher. For Long an appropriate metaphor comes from the courtroom. He understands the preacher as a witness. "The preacher is a person who comes from the community of faith, who has *seen* something which is true in the Biblical text and can testify to it," he explains. "He or she is sent by the community to listen to a text, to hear its message, to experience its claim, and then to return to the community and stand up to tell the truth about it through preaching."

The question "why preach?" is thus answered, "to tell the truth about the gospel, in the faith that Christ will be present in that telling. If the preaching is true to the text it will also be "poetic and interesting because the text itself is poetic and interesting" Long maintains.

"Good preaching is local," emphasizes Long. The movement of preaching carries the preacher from a *particular* community to the text and back to that community. He or she listens to the Biblical and theological tradition *on behalf of* the community, using the tools of exegesis, hermeneutics and theological reflection, and then returns to tell what has been heard.

Good preaching also depends on the believability of the witness. The one who is sent must be "a part of the community" and trusted by them. That does not mean that all preaching will be readily received. "Sometimes the witness becomes martyr," Long continues. "There are times when telling the truth is costly."

It was while Long was a first year seminarian at Erskine Theological Seminary

in the late 60s that preaching caught hold of him. He worked Sunday mornings as a D. J. at a radio station in town. One morning the voice of Edmund Steimle, a Lutheran minister and professor at Union Seminary in New York, "jumped out at me" over the airwaves of "The Protestant Hour." "He was fabulous," Long remembers, "and he was grounded in the Biblical and theological traditions of the church and in touch with the cynical, secular world. Both voices were authentically heard in his preaching."

He began to try to imitate Steimle, collecting his tapes and reading his books. He made his first visit to PTS after graduation to hear Steimle at the Center of Continuing Education. Soon it was apparent that he was not trying to find Steimle's voice, but his own. He first exercised that voice from the pulpit of the McElroy Memorial Associate Reformed Presbyterian Church in Atlanta. Three years later in 1973 he came to Princeton for a Ph.D. in homiletics and then accepted a position teaching preaching at Erskine. Columbia Seminary in Atlanta called him in 1978 and he taught there until coming to Princeton in 1983.

Preaching has always been the most satisfying and exciting part of ministry for him. He is one of the most active preachers on the PTS faculty, going out Sunday after Sunday to preach in churches near Princeton and across the country. He believes that if you're teaching preaching you should be doing it, and would love an interim position in a church where he could preach every Sunday.

Asked to name some of the best preachers today, Long mentions Fred Craddock at Emory, Cynthia Jarvis at the Nassau Presbyterian Church in Princeton, and John Vannorsdall at Yale. According to him, they have in common the ability to create a "local" sense quickly and to use a conversational or dialogical style in a monological format, which helps the congregation "own" the sermon. They also know how to use humor and images in their preaching. Long admits, though, that some of the "best preaching is done where I don't get to hear it—in churches across the country where people know the Biblical and theological tradition and speak a Word from it in their local context."

"Good preachers," he continues, "are the men and women who look for places where God is at work, see the Gospel there, and announce it. Such preaching will hit some as judgment and some as comfort, but it will always be the truth about what God is doing."

As much as anything else, Long wants his students at Princeton, by understanding themselves as preachers of the Gospel, to develop the ability to see themselves more clearly. Preparing people for ministry requires, he believes, not only high academic standards, but also a collegial community wherein faculty can help students in their personal growth and development beyond the academic setting.

Committed to helping to create an atmosphere for such growth and collegiality among his faculty colleagues and his students, Long will look to his family—wife Sherrill, daughter Melanie (13), and son David (12)—and to the Seminary community to continually challenge his ways of seeing himself and his own authority as pastor, preacher, teacher, husband, father, and friend. One suspects that in doing so he will be successful in challenging the institution's way of seeing itself.



April 15, 1985, was a red letter day for the Princeton Seminary community, albeit more notorious on the calendar as the day taxes are due! On that day the man who will interview, select (with the faculty admissions committee) and admit the next generation of Princeton seminarians began his work as director of admissions.

He is Michael E. Livingston, formerly pastor of the Hollis Presbyterian Church in the borough of Queens, New York, and himself a 1974 PTS graduate.

Livingston will begin his job already having given careful thought to developing admissions strategies for his alma mater. His reflections come from ten years in the pastorate. "What should a seminary be doing to participate in leading the church of the late 20th century?" is the question Livingston begins with. That church is changing—more congregations are urban, and more are in neighborhoods that are ethnically diverse. And more than half of the Presbyterian churches in the country can be categorized as small churches.

"We need, accordingly, people who have the skills, interest, and educational background to serve in these kind of churches," Livingston asserts. "For example, if we want to prepare students to work in an urban setting, we should attract people who are interested in urban America, who might be from urban America, who, at the very least, are *eager* to be in an urban setting." Similarly, according to Livingston, if a seminary is educating men and women who will be serving in small churches of under 200 members, it would do well to attract and admit students who appreciate and are committed to small communities of

people and an understanding of how they are organized and how they function.

"We need," he summarizes, "people coming into and out of seminaries who are prepared for the church they will see, and who really desire to serve it. The model which often unconsciously serves as norm for many seminarians is the large congregation with a head of staff and several assistant or associate pastors. There are actually more congregations with barely enough money to attract a full-time pastor, and clergy must think of 'tent-making' ministries, yoked pastorates, calls in new church development."

Both President Thomas W. Gillespie and Dean Conrad H. Massa, chair of the admissions committee, envision a more intentional and active admissions and recruitment program for the Seminary. Livingston will work with them in describing and developing a fuller understanding of Princeton's admissions policies. He believes there should be a closer connection between the beginning and the end of a seminary education; in other words, "the kind of ministry that's out there says something about who should be coming to seminary."

Livingston also believes that Princeton must be more active in the recruitment of Hispanics, blacks, and other minorities: "We've never had enough black Presbyterians; when I was here, of the small number of blacks fewer than 10 were Presbyterian. The Presbyterian Church is becoming more diverse and our clergy should represent that diversity."

Recalling his own seminary years, the newly-appointed director of admissions smiled and affirmed without hesitation, "I had a very good experience here. The context I came from (he attended the

University of California at Los Angeles in the late 60s) emphasized social change. When I got to seminary I learned what I needed as foundation for that—church history, literacy in theology and Bible, and an understanding of the Presbyterian system." I also began a journey of spiritual awareness which has deepened since then.

He remembers, too, the transitory "sense of community" that seminarians are always seeking but seldom seem to find: "I did experience community at Princeton and am happy to return and be a part of that again." His family, too, anticipates the move after living in New York. He hopes that the new context for his ministry may give him more quality time to spend with his wife, Nancy, and his children Aaron (age 8) and Megan (age 5).

Speaking of his family and his new calling, Livingston is quiet and reflective. But behind the soft voice one glimpses the intensity of ideals and fire of commitments that still burn within many who came of age in this country in the 60s. "I want my Seminary to attract and to go out and get the kind of leadership that is absolutely essential for the church in today's world," he proclaims. "There are gross inequalities in the world Christ calls us into—starvation in Ethiopia, the nuclear threat, homeless people on the streets of our cities. Sometimes it seems that people in the church do not want to look at such a world. But they must. They must see the whole of God's world and not just the street corner their church is on. We must prepare pastors to relate to the whole, real world."

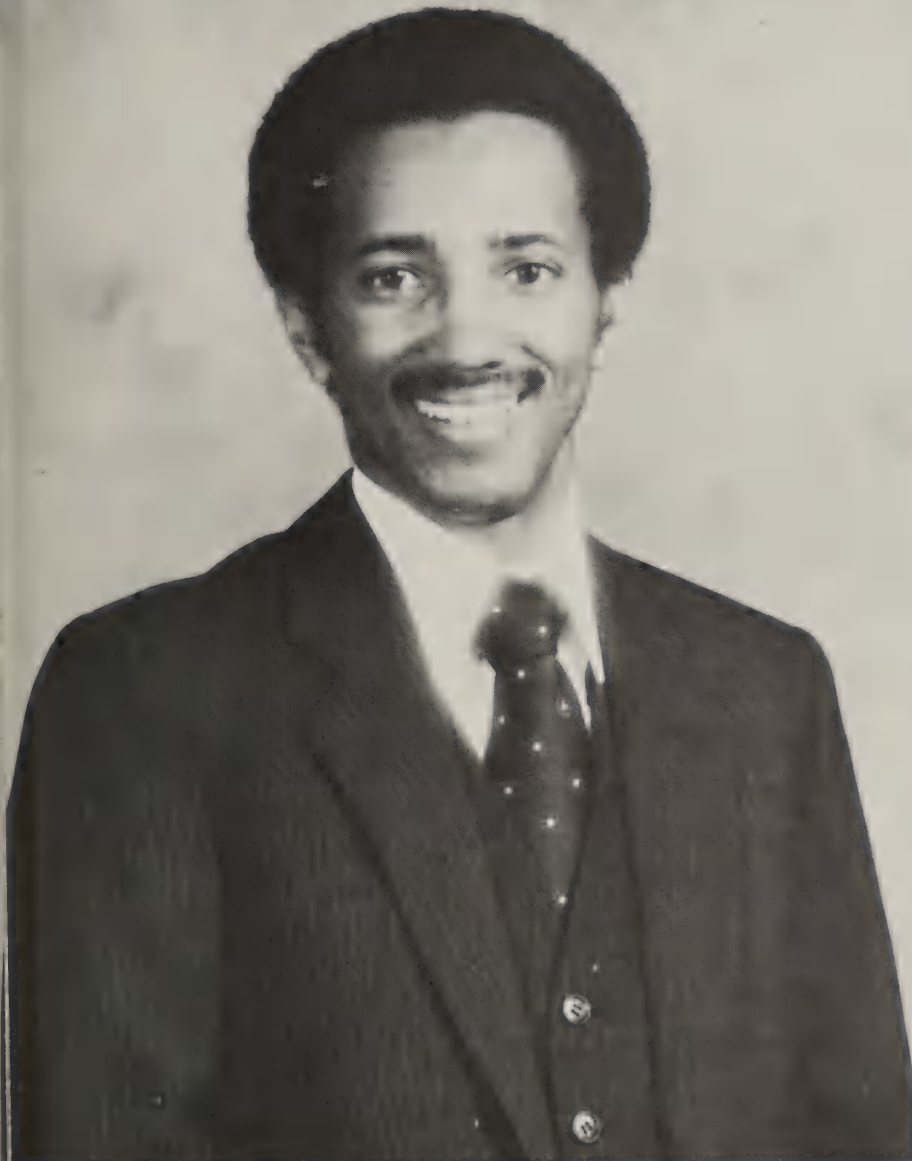
To help find such pastors Livingston has come back to Princeton.

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*Princeton Alum  
Returns To Direct  
Admissions*

# **Michael Livingston**

by Barbara Chaapel



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*New Vice President  
for Seminary Relations*  
**Fred W. Cassell**

by Barbara Chaapel

Thirty years ago he lived in 203 Alexander Hall. Today he works in the Administration Building as PTS' new vice president for seminary relations. Fred W. Cassell, class of 1954, began his post at the Seminary last January, invited by President Gillespie to fill the position previously held by Dr. William Felmeth. After a year back in town, he says PTS doesn't really look much different than it did in 1954: "There are more women students, more married students, and a new faculty, but the feel of the place is much the same."

He believes that the Seminary has mirrored societal changes and the student body today is more like it was 30 years ago than during the turbulence of the late 60s and early 70s. For him coming back to campus is "like coming home."

The job is different, though. In Gillespie's new administrative structure, the "external relations" functions of the Seminary are grouped under one umbrella, the Department of Seminary Relations, headed by Cassell. He describes his new responsibilities as "the finding of friends and the finding of funds," a broader focus than in previous years. Included under the umbrella are the offices of public information, publications, and development.

"Our goals," he states, "are to interpret the Seminary's work to its wider communities and to find funding to support the institution in its wider mission. We are a strong institution, known for scholarship, financial stability and independence. We have always had a strong faculty and student body and strong financial support. But we can't stand on our laurels and rely only on the past. We have a responsibility to the future."

Cassell is committed to that responsibility. He believes that past Princetonians have handed on a strong institution to the present Seminary community and to the church. It is incumbent on today's staff, faculty, alumni/ae, and friends to pass on an institution to future generations which is at least as strong.

Like most PTS administrators, Cassell came to his position from the pastorate. Most recently he was pastor of the First Presbyterian Church in LaGrange, Illinois, where he served from 1980-1984. Pre-

viously he had been pastor of the Union Evangelical Church of Mexico City, a non-denominational English-speaking congregation. He also served churches in Denton, Texas, (one might guess that a part of his heart is still there to see him sporting a Stetson daily around the campus) and Mt. Lebanon and Wexford, Pennsylvania. He was, in fact, called by Pittsburgh Presbytery as the organizing pastor of the Wexford Community United Presbyterian Church and served there for 10 years.

He believes such a foundation in the pastoral ministry will serve him well in seminary administration. "To serve the church one should know it in an intimate way," he affirms. Those who help to shape the church's theological education gain perception for their task by having been active ministers in that church.

"I certainly don't feel that I've left the ministry now that I've left the pastorate," Cassell continues. "There I learned a great deal about one congregation in depth. Now I will have the opportunity to view the whole church on a wider scale by traveling among the denomination's congregations and by meeting alumni/ae."

Unique in Cassell's pastoral experience were his years in Mexico City, serving, as few have the opportunity to do, in a culture outside of the United States. The Union Evangelical Church is one of 105 English-speaking churches in non-English-speaking countries. All affiliated with the National Council of Churches, these are non-denominational, international congregations, usually with members of several nationalities. In Mexico City, 70 percent of the members were American, 20 percent Mexican, and 10 percent other English-speaking people. For Cassell, a self-affirmed "dyed-in-the-wool Presbyterian" educated at a Presbyterian college and a Presbyterian seminary, the Union congregation offered a new, broadening view of the church. In some ways he believes it is a prototype for Protestant churches of the future—more ecumenical, interracial, and intercultural than churches today. "The Presbyterian Church (U.S.A.) has had an ecumenical stance for a long time," Cassell affirms, "and it is slowly moving further in this direction."



And what is his vision for theological education as he joins the team Gillespie is putting together for the next decade? "A strong, dynamic, and progressive church needs its seminaries to be strong, dynamic, and progressive," he reflects. "The strength of the church begins with its seminaries." And those seminaries must train ministers in more areas than ever before. Curricula have become more sophisticated, course offerings more varied. In addition to the traditional "basics" of a theological education—courses in preaching, Bible, and theology—curricula now emphasize courses in practical theology, pastoral care, administration, and Christian education. Min-

isters do not have the luxury, Cassell believes, of focusing on only one or two disciplines. They must be knowledgeable in all areas of theological study. "It almost seems like it should take six years instead of three to complete a seminary education," he laughs, half seriously.

Ultimately, seminaries must prepare ministers to "help the church be the church, that is, to bring people into a close, personal, viable, warm relationship with their Creator God. This is the church's business. If we don't do it, no one else is going to," he concludes, looking forward to the privilege of serving that church through the institution which he loves.



# New Administrative Appointments



**Frederick Lansill**

Frederick Lansill has been appointed as Princeton Seminary's new Associate Business Manager and Director of Financial Aid. He has a B.A. in economics from Bethany College in West Virginia and has done graduate work in law at the University of Buffalo and the University of California at Los Angeles.

He comes to Princeton from the west coast where he was vice president for sales and marketing with Western Contract in San Jose and San Francisco from 1982-84. He previously worked in management for the James Hill Company and the Wholesale Office Company, both in California.

Lansill and his wife, Carol, have three children: a daughter who is studying art in Florence, Italy; a son who recently graduated from Northeastern; and a son attending Rider College in Trenton.

Barbara Primas joined the Seminary staff as Director of Personnel in August 1984. Her primary responsibilities are in the areas of employment, performance review, and benefit administration.

Before coming to the Seminary she was personnel manager for Mathematica, Inc., a subsidiary of Martin Marietta Corporation in Princeton. From 1971-1974 she was personnel assistant for the Department of Justice-Office of the At-



**Barbara Primas**

torney General for the State of Pennsylvania.

She received the bachelor of arts degree in business administration from Edward Waters College in Jacksonville, Florida, in 1971. She has also taken courses at Rutgers and Princeton Universities. She is a resident of Hillsborough.

Carolyn D. Nicholson assumed duties as the Seminary's new Director of Professional Studies in July 1984. She came to Princeton from Drew Theological School, from which she received the M.Div. degree in 1982. Prior to attending Drew she served on the staffs of two suburban churches in the San Francisco area, was a campus pastor at U.C.L.A., served as an educational missionary in Tehran, Iran, and was a church social worker in Chinatown, San Francisco.

She holds a B.A. in psychology from Stanford University and an M.A. in Christian education from San Francisco Theological Seminary. She is an ordained Presbyterian minister and a member of Newton Presbytery.

*The following persons remain on the Seminary's administrative staff with changes in job or title.*

**James N. Lapsley, Jr.**, Carl and Helen Egner Professor of Pastoral Theology, was



**Carolyn D. Nicholson**



**James N. Lapsley, Jr.**

appointed as the Seminary's Academic Dean in September 1984.

**Katherine Doob Sakenfeld**, Associate Professor of Old Testament, was appointed to be Director of Ph.D. Studies as of September 1984.

**Daniel C. Thomas** has been named Vice President for Alumni/ae Affairs.

**Ronald C. White, Jr.** has become Director of Continuing Education after three years as Associate Director.

**Suzanne P. M. Rudiselle** has been appointed Associate Director of Continuing Education. She was formerly the Seminary's Director of Professional Studies.

**Barbara A. Chaapel** has been named Director of Public Information.

**David H. Wall** has been named Director of the Summer School, a position he holds with that of Assistant Director of the School of Christian Education.

**James S. Irvine** has been appointed Associate Librarian for Technical Services.

**Donna K. Musso** has been named Assistant to the President.

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# Student Body At A Glance

Do you ever wonder if the student body looks a lot like it did when you were a student at Princeton Seminary? To give you a basis for comparison, here are some statistics on our students for the 1984-85 academic year.

## Enrollment:

- Total enrollment – 859
- Master of Divinity students – 481
- Master of Arts in Education students – 45
- Doctor of Philosophy students – 37 resident  
72 non-resident

The rest of the students are enrolled in the Master of Arts in Theological Studies, the Master of Theology, or the Doctor of Ministry degree programs.

## Composition:

- 251 women, of whom 168 are in the M.Div. program
- 28 American black students
- 9 Hispanic students
- 26 Asian-American students
- 1 Native American student
- 68 international students, representing 29 countries

Princeton students come from 49 states and 441 colleges and universities, as well as 85 seminaries and divinity schools. This year 106 denominations are represented on the campus, although the majority of students (453) are members of the Presbyterian Church (U.S.A.). In the master of divinity degree program two-thirds of the students are Presbyterian.

## A Few Other Facts:

- 46 full time faculty
  - 3 guest professors
  - 21 visiting lecturers
  - 372,412 catalogued items in Speer Library.
  - 84 seminars offered at the Center of Continuing Education
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## Faculty Notes

*With this issue Alumni News begins a regular column updating readers on recent activities and publications of the PTS faculty.*

**Diogenes Allen**, Stuart Professor of Philosophy, was active giving lectures in churches and colleges during the fall semester. He spoke on the "Distinctiveness of the Presbyterian Tradition" in a lecture series at the First Presbyterian Church in Greenwich, Connecticut; "The Significance of Suffering" at the Presbyterian Church in Grosse Isle, Michigan; "The Christian Mission Today" at the First Presbyterian Church in Clarks Summit, Pennsylvania; and "The Distinctiveness of Christianity and Its Communication" at Ursinus College, in Collegesville, Pennsylvania. He led retreats at the Trinity Episcopal Church in Newtown, Connecticut, and the Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania, on "The Christian Pilgrimage in George Herbert's Poems." He also taught a seminar, "Routes to God" for PTS' Center of Continuing Education.

Allen presented a paper at the American Academy of Religion's Symposium on Spirituality on the subject of George Herbert's poem, "The Temple." He has also published articles in *Theology Today*, *Studies in Formative Spirituality*, and *Communio*.

**J. Christiaan Beker**, Richard J. Dearborn Professor of New Testament Theology, recently returned from a visit to Israel and Egypt with the Task Force on Jewish-Christian Relations of the Council on Theology and Culture (PCUSA). The task force will report to the 1985 General Assembly.

In August last year, Beker attended the Society of New Testament Studies' conference in Basel, Switzerland, and was a participant in a Biblical conference on Paul in Louvain, Belgium. During the fall semester, 1984, he participated in a Bultmann Colloquium at Wellesley College in Massachusetts, a colloquium on Barth and Bultmann at Haverford College in Haverford, Pennsylvania, and led a continuing education seminar in Minneapolis on "Hope and Suffering in the New Testament." He was also invited to give four lectures on Paul at the Northwood Presbyterian Church in Texas in November, to preach at the All Saints Episcopal Church in Beverly Hills, California, in December, and to review Patte's book on Paul at the December Society of Biblical Literature-American Academy of Religion Conference in Chicago. In March he

was a guest lecturer for college students in the Synod of Southern California.

**Sandra R. Brown**, assistant professor of pastoral theology, traveled to China and Japan last June and July with the American Association of Pastoral Counselors. The purpose of the trip was to explore dimensions of pastoral care in China and Japan. The group, including 15 pastors and several psychiatrists, met with religious groups and churches to gather impressions about the relationship between health care and the church in the Far East. At Nangjing Theological Seminary, Dr. Brown met several former PTS alumni/ae who had studied in Princeton between 1945-47. In Japan she gave an address at the Asian Conference on Pastoral Care and Counseling meeting in Tokyo. The most moving and revealing moments of the trip, however, were visiting Hiroshima and meeting with Tanamoto, a minister whose family survived the bomb dropped there.

After returning to Princeton, Dr. Brown led a seminar on Pastoral Pre-Marital and Re-Marital Counseling at the Seminary's 1984 Institute of Theology.

**Donald E. Capps**, William Harte Felmeth Professor of Pastoral Theology, has recently published his book, *Pastoral Care and Hermeneutics*, with Fortress Press.

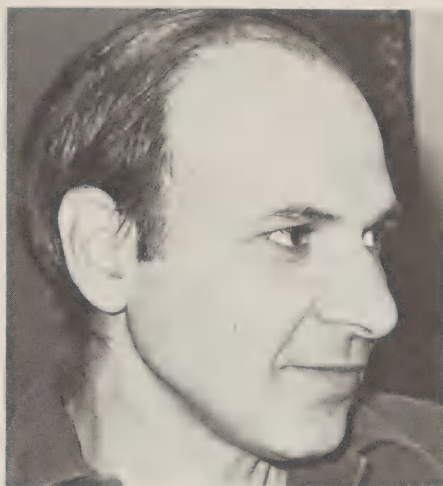
**James H. Charlesworth**, PTS' new George L. Collord Professor of New Testament Language and Literature, received the 1984 Biblical Archaeological Society Publication Award for "Best Book on the Old Testament" for his volume *The Old Testament Pseudepigrapha: Volume I, Apocalyptic Literature and Testaments*. Volume II, subtitled *Expansions of the "Old Testament" and Legends; Wisdom and Philosophical Literature; Prayers; Psalms; and Odes; Fragments of Lost Judeo-Hellenistic Works*, is completed and will be published this summer by Doubleday.

**Doris K. Donnelly**, visiting lecturer in Christian education, was featured on a nationally televised program, *Christophe Closeup*, which aired in December 1984 and February 1985. The program is produced by The Christophers, founded by the late Father James Keller, a Maryknoll priest. Donnelly discussed forgiveness within the family.





**J. Christiaan Beker**



**Diogenes Allen**



**Katharine D. Sakenfeld**

**Sang H. Lee**, assistant professor of theology and director of the Asian-American Studies Program, has edited a book entitled *Essays on Korean Heritage and Christianity*, published in the fall of 1984 by the Association of Korean Christian Scholars, Inc. Dr. Lee's review of Jonathan Edwards' *Scientific and Philosophical Writings* (Yale Edition of Edwards' Works, Volume 6) appears in the January 1985 issue of *The Journal of Religion*.

**Conrad H. Massa**, Charlotte W. Newcombe Professor of Practical Theology and dean of the Seminary, represented the Seminary at several meetings last fall, including the Association of Theological Schools Conference on Issues in Theological Education in Chicago, a conference sponsored by the Vocation Agency (PCUSA)

and the Lutheran Church in America regarding an internship requirement for candidates, the annual meeting of the Council of Theological Seminaries in Pittsburgh, and a meeting of the special General Assembly Committee on Theological Institutions in Austin, Texas. He was also appointed to serve on a committee studying tenure at Lafayette College, where he is a trustee.

Massa's homily, "Shall the Moral Majority Prevail?", delivered at a service in Miller Chapel, was just published in the *Princeton Seminary Bulletin*.

**Samuel H. Moffett**, Henry Winters Luce Professor of Ecumenics and Mission, published several articles in religious journals in 1984. They include "The Filaments of a World Mission" in *Missiology* (January 1984); "In Memoriam: John Alexander Mackay, 1889-1983" in *Mid-Stream* (January 1984); "Mission in an East Asian Context: The Historical Background," in *The Taiwan Journal of Theology* (March 1984); "The Church: Too Big to be Boxed In—Tensions between Church and Parachurch," in *Together* (April-June 1984); and "Christianity and Education in Korea" in *New Horizons* (October 1984).

**James H. Moorhead**, Mary McIntosh Bridge Associate Professor of American Church History, has recently published several articles in historical journals. They include "The Erosion of Postmillennialism in American Religious Thought," *Church History* (March 1984); "Charles Finney and the Modernization of Amer-

ica," *Journal of Presbyterian History* (Summer 1984); "Between Progress and Apocalypse: A Reassessment of Millennialism in American Religious Thought, 1800-1880," *Journal of American History*, and "Millennialism," *Encyclopedia of Religion in the South*.

Dr. Moorhead was also a commentator at a conference on "Millerism and the Millenarian Mind in 19th Century America" held in Killington, Vermont, in June 1984.

**Katharine D. Sakenfeld**, associate professor of Old Testament and director of Ph.D. studies, traveled to Israel for three weeks in December 1984 and January 1985 to participate in a study course on the historical archaeology and geography of Old and New Testament times. The course was sponsored by the Jerusalem Center for Biblical Studies and the trip was organized by Educational Opportunities, Inc., in Lakeland, Florida. Fifty (50) seminarians representing 15 different seminaries across the country participated in the course, which centered in Jerusalem and Tiberias. In addition to classroom study there were on-site lectures and tours of Old and New Testament locations.

**Ronald C. White, Jr.**, visiting lecturer in church history and director of continuing education, gave the 1984-85 Rauschenbusch Lectures at Colgate Rochester Divinity School in December 1984. The theme of the four-lecture series was "The Dawn's Early Light: The Social Gospel and Racial Reform."



Dear Sue,

It is humbling indeed to receive a personally typewritten letter pointing out the need for \$1,000,000! I would truly like to underwrite the Seminary's need, but find that it is just not possible this year. Your letter did set me to thinking, however, and I decided that this was the year to implement the

"Let it all show, set your goal high, keep within your limits, but do your very best, self-assessment, self-determination gift giving goal program for response to alumni appeals."

As I went through the process of activating the program, my mind did a little wandering (it is prone to wander, more so it seems as the years pass by, but it is pleasant). It seemed to me that there were some "In-Kind" sorts of gifts that the Seminary might like to know about. I have attempted to list them here with a small commentary about each.

**Time in Prayer**

By and large, I spend about an hour each week remembering the Seminary and its needs. I guess that my time in this endeavor would have to be valued at about \$3.35 an hour. I chose this figure because I am only at a small church, I have never been "published" and my name has appeared only once in the Alumni Bulletin. I figure that I am a minimum wage preacher and prayer.

$$\$3.35 \times 52 = \$174.20$$

\$174.20

**Recommendations to persons of affluence**

About once every three weeks I recommend to a person of affluence that a gift be made to the Seminary. I usually recommend a \$25.00 minimum.  $\$25.00 \times (52 \div 3) = \$433.00$ . There must be about a 90% shrinkage factor here, so the Seminary probably receives about \$43.30 per year.

\$ 43.30

**General Allusions**

I make general allusions to the Seminary on the floor of presbytery, in committee meetings and in other influential places where it is wise and prudent to keep the name of Princeton in the forefront of peoples' thinking. I calculate that each allusion has a potential value of \$10.00, and that I make about 75 of these a year. This is the Big One for the Seminary.

\$750.00

**Visual Impact of the Diploma on the wall**

I notice that doctors, lawyers and others of influence (including the pharmacist where I buy my aspirin) all have their diplomas on the wall. I used to think this was to lend credibility to their work. I now know that this is rented space for advertising. Since these are high class people, you never see diplomas from small or inconsequential schools. Princeton being a high class institution, and its diploma being in Latin, I place the value of the wall space to the Seminary at about \$500 per year.

\$500.00

I really think that someone from the Seminary ought to follow up on the recommendations I make, and on the general allusions to the Seminary. There seems to be about \$1,000 a year there that is just slipping through our fingers. If we had one good field man who could follow through on the allusions and recommendations of 50 alumni, he could probably bring in about \$50,000 a year. That would be enough to pay his salary and meet expenses.

Well, it's time to bring my mind back to the task at hand. As I went through the process of the program, I thought that I might like to settle on \$1,500 for my gift this year. A quick look at the check book soon put that amount out of mind, however. Then a marvelous thought wandered in from somewhere. I could easily write a check for \$50.00. If I were to add that amount to the value of my "in-kind" gifts, the total would come to \$1,517.50. That would put my gift "over and above" even my wildest expectations. I would have exceeded my "challenge figure" by \$17.50, (that is to say, about one third of the value of my check). Now that's really meeting the challenge!

Enclosed please find a check for \$50.00, made to the Seminary. I know it isn't much, but it really represents much more than just the dollar figures. It is what I have to give right now.

Shalom,

John

Alumni News thanks John (PTS '54) for his good-humored contemplation on giving in a letter addressed to one of the Seminary's Class Stewards. The letter, enclosed with a gift, was in response to the annual Alumni Roll Call appeal.

# Gifts

## Memory Of:

- The Reverend Dr. Arthur M. Adams (Class of 1934) to the Arthur M. Adams Scholarship Endowment Fund
- Keith Blake (Class of 1963) to the 1984 Alumni/ae Roll Call
- Leonard V. (Class of 1918, and Princeton Seminary Trustee, 1951-54) and Lillian M. Buschman to the Leonard V. and Lillian M. Buschman Scholarship Endowment Fund
- Joseph Carlucci to the Joseph Carlucci Memorial Scholarship Endowment Fund
- Albert Durgom to the J. Albert Durgom Memorial Scholarship Endowment Fund
- Charles R. Erdman, Jr. to the Charles R. Erdman, Jr. Memorial Scholarship Endowment Fund
- Reverend Dr. Vernon L. Farnham (Class of 1936) to the 1984 Alumni/ae Roll Call
- Reverend Dr. Robert E. Hansen (Class of 1943) to the Robert E. Hansen Memorial Scholarship Endowment Fund
- Ellie E. and Samuel G. Haslett to the Scholarship Fund
- Reverend Linda L. Hofer (Class of 1971) to the Linda L. Hofer Memorial Scholarship Endowment Fund
- Norman Victor Hope, Archibald Alexander Professor of Church History 1946-78, Emeritus 1978-83, Princeton Seminary, to the Norman Victor Hope Memorial Scholarship Endowment Fund
- Reverend Lawrence H. Jongewaard (Class of 1929) to the Education Fund
- Graham Kisingbury to the Graham Kisingbury—First Presbyterian Church of Burlingame Scholarship Endowment Fund
- John W. Koop to the Education Fund
- William F. Markwood, Jr. to the Thomas M. Mutch Scholarship Endowment Fund
- Elizabeth T. Merwin to the Scholarship Fund
- Reverend John J. Pierce (Class of 1920) and his great-granddaughter, Mary Pierce, and her husband, Charles Hahn to the Scholarship Fund
- Monsieur Antoine Roynier to the Harwood and Willa Childs Memorial Scholarship Endowment Fund
- Reverend John M. Stuart (Class of 1941) to the Scholarship Fund

- Helene Suiter (Tennent College of Christian Education Class of 1937) to the Tennent Fund
- The Reverend John B. Tavaglione to the Scholarship Fund
- Rhuenella Wells (Tennent College of Christian Education Class of 1939) to the Tennent Fund
- The Reverend Robert A. N. Wilson (Class of 1926) to the Scholarship Fund
- The Reverend Joseph M. Woods (Class of 1923) to the 1984 Alumni/ae Roll Call

## In Honor Of:

- The Reverend Alexander T. Coyle (Class of 1930) to the Scholarship Fund
- The Reverend Bransford Eubank (Class of 1930) to The Courtenay Hughes and Alice May Castle Fenn and the Joseph Beverley and Mary Bell Broocke Eubank Memorial Scholarship Endowment Fund
- The Reverend Malcolm R. Evans (Class of 1951) to the Scholarship Fund
- Dr. and Mrs. Morton Glise—50th wedding anniversary—to the Education Fund
- The Reverend Ronald Mazur-Bullis (Class of 1979) and The Reverend Cynthia Mazur-Bullis (Class of 1980) to the Education Fund
- The Reverend Thomas Roberts (Class of 1980) to the Scholarship Fund

## In Appreciation:

- “... an expression of thanks for the continuing ministry of Dr. W. J. Beeners,” (Class of 1948) to the Tennent Campus Fund
- “in grateful appreciation from our church for the faithful education of myself (Harry G. Brahams, Class of 1953), and Scott T. Mitchell (Class of 1983),” to the Scholarship Fund
- “for the work the Seminary does in training young people for the Christian ministry,” to the Scholarship Fund
- “The fine contributions that your institution makes to Presbyterianism, as well as to the larger church, make us proud to be associated with you . . . As a recent graduate I know of the excellent preparation occurring amongst the ministers of tomorrow, and I am glad to express my thanks as well as send this check from my church to further your ministry,” to the Scholarship Fund
- “In the past several years our church has welcomed several Princeton Seminary students as interns. They have made significant contributions to our spiritual life and work, so it is with special joy that we make this contribution,” to the Scholarship Fund



## Weddings

- Robert M. Hunt (39B, 42M) and Miriam L. Jones (39B)
- Bruce A. Chapman (78B) and Mary Jane Atkins
- Charles D. Edinger (79B) and Karen L. Stout

## Births

- Harold to Janet Beach Shannon (69E) and James D. Shannon (75M), February 2, 1983
- Karl A. to Gordon J. Schultz (73B) and Nancy A. Strandine Schultz (77B), October 11, 1983
- John I. (six), Laurel (four), Joshua (two), to John R. Wall (75B) and his wife Casey P. to Pamela Gonder Kolderup (77E) and Stephen C. Kolderup (79B), August 2, 1984
- Mathew F. to Michael F. Smith (79B) and his wife, December 25, 1983
- Jillian A. A. to William G. Waun (79M) and Cindy, April 7, 1983
- Sarah H. to Nancy McDowell Lincoln (80B) and Donald D. Lincoln (80B)
- Jeffrey M. to L. Rus Whitaker Howard (81B) and Rori, December 11, 1983
- Christopher C. to Christopher C. Taylor (81B) and Bonnie, May 22, 1984
- Kathryn S. to Michael G. Ireland (82B) and Judy, January 14, 1984
- Justin D. to James D. Patten (82B) and his wife, August 28, 1983



# Obituaries

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**Harry E. Ulrich, 1917B**

Died September 22, 1984, at the age of 95. Pastor of four Presbyterian churches in New York and Pennsylvania during his active ministry, Dr. Ulrich served as the New Jersey representative of the Presbyterian Ministers Fund in Princeton after his retirement in 1955. He was a former president of the Kiwanis Club and wrote a weekly Bible School column for the daily newspaper in Lancaster, Pennsylvania during his pastorate there. He was a former moderator of the presbyteries of Chester in Pennsylvania, and Westchester in New York. For many years he conducted weekly morning devotions at the White Plains (New York) radio station. He is survived by his wife, Mary.

**Harold H. Henderson, 1918B**

Died October 1, 1984, at the age of 90. A missionary to Korea for 23 years, Mr. Henderson returned to the United States in 1941 to work with the Board of Foreign Missions in the U.S.A. In 1954 he was named executive secretary of the American Leprosy Mission in New York City. Retiring in 1958, he accepted a post as Bible teacher at the Mt. Hermon School in Massachusetts. In 1970 he was made assistant to the chaplain serving the Northfield-Mt. Hermon Schools. He is survived by his wife, Renate.

**Roy T. Brumbaugh, 1919B**

Died March 8, 1984, at the age of 93. Dr. Brumbaugh retired in 1959 from the pastorates of the First Presbyterian Church of Tower Hill and the Community Presbyterian Church of Rosamund, both in Illinois. He served the Clay City and Howesville Presbyterian Churches in Jasonville, Indiana for six years and from 1937-1949 was pastor of the Range Line and Lake Prairie Community Churches in Lowell, Indiana. Following his ordination by the Philadelphia Presbytery in 1919, he was pastor of the Harris Street Presbyterian Church in Atlanta, Georgia, serving that church until he accepted a call to be minister of the Coatesville Presbyterian Church in Coatesville, Pennsylvania. He also served as pastor of the First Presbyterian Church of Tacoma, Washington.

**Arthur V. Boand, 1920B**

Died February 24, 1984, at the age of 89. Ordained in 1918, Dr. Boand began his ministry as the pastor of the First Pres-

byterian Church in Mt. Pleasant, Utah in 1920. He then became field representative at Westminster College in Salt Lake City. In 1926-27 he served a year as assistant general secretary of the New York Sabbath Commission in New York City. In 1927 he accepted a charge at the Beacon Hill Presbyterian Church in San Antonio, Texas, and served that parish for 23 years. He was associate pastor of the Highland Park Presbyterian Church in Dallas for 14 years and then served interim pastorates at four Presbyterian churches in Texas and Louisiana. He is survived by his wife.

**George H. Masselink, 1921b**

Died January 5, 1984, at the age of 88. Ordained by the Christian Reformed Church, Classis of Eastfriesland, Mr. Masselink served as assistant pastor in the Presbyterian Church in La Grange, Illinois. He was also an assistant instructor of psychology at the University of Michigan in Ann Arbor. At the time of his death he was a resident of Grand Rapids. His wife, Anne, survives him.

**Thomas T. MacEwen, 1922BM**

Died August 31, 1984, at the age of 86. Mr. MacEwen was pastor of St. Paul's Presbyterian Church in Laurel Springs, New Jersey for 11 years. He also served Presbyterian churches in Philadelphia and Harrisburg, Pennsylvania; Downsville, New York; and Camden, New Jersey. He retired in 1963.

**David S. MacInnes, 1923B**

Died August 25, 1984, at the age of 86. A former executive with the Synod of New York, Mr. MacInnes retired in 1962. He began his ministry in 1923, as pastor of the First Presbyterian Church of Marcellus, New York. He later served the First Presbyterian Church of Delhi, New York, and the Lafayette Avenue Presbyterian Church in Buffalo, until he was called to the Synod in 1950. He was a resident of the Pine Run Community in Doylestown, Pennsylvania, at the time of his death. He is survived by his wife, Helen.

**Theodore E. Miller, 1924b**

Died May 16, 1984, at the age of 85. Ordained by the American Baptist Convention, Mr. Miller was an instructor at the American University in Cairo before accepting a call from the First Presbyterian

Church in Pittsburgh, Pennsylvania, in 1925. In 1933 he was installed as pastor of the First Presbyterian Church of Baltimore, Maryland, where he served until 1950. His last charge was the Emmanuel Presbyterian Church in Brooklyn, New York, from which he retired in 1966.

**Wilbur J. Thrush, 1925B, '27M**

Died March 19, 1984, at the age of 86. Mr. Thrush was a former pastor of the Delaware and Knowlton Presbyterian Churches in New Jersey (1953-1963), and the First Presbyterian Church of Gilbertsville, New York from 1947-1953. Previously, he served parishes in Hobart, New York, and Belvidere and Lambertville, New Jersey.

**J. Earl Jackman, 1926B**

Died October 9, 1984, at the age of 84. Dr. Jackman was called to the staff of the Presbyterian Church's Board of National Missions in 1939. He served as administrator of the church's Alaskan and national Sunday School Missions' programs. In recognition for his efforts, Sunday school missionaries established the J. Earl Jackman Relocation Program, which offered social and educational support to disadvantaged high school youths. A recipient of several awards from Alaskan officials, Dr. Jackman also received the Board of National Missions' 25 and 35 year service awards for merit. He retired in 1968 and continued to be active in his ministry serving as interim pastor to 2 churches. In April 1984 he was invited as the keynote speaker to the Centennial Celebration held by the Presbytery of Alaska, Sheldon Jackson College, and the Sitka Presbyterian Church. He was a resident of Wooster, Ohio, at the time of his death. He is survived by his wife, Anna.

**Stanley C. Lange, 1926B**

Died April 28, 1984, at the age of 87. Mr. Lange retired in 1961 after 17 years as pastor to the congregation of the Honesdale Presbyterian Church in Honesdale, Pennsylvania. Previously he was pastor of the Moosic Presbyterian Church, also in Pennsylvania, for 16 years. He served his first pastorate in Atlantic City, New Jersey. He was a veteran of World War I.

**Whitman H. Fuller, 1927B**

Died January 22, 1984, at the age of 83.

A resident of Toronto, Ontario, Canada, Dr. Fuller served the pastorates of four Presbyterian churches in the Ontario area before becoming editor-in-chief of publications for the Presbyterian Church in Canada. Following his retirement in 1968, he continued to work as stated supply for area churches.

**Elizabeth H. Greyling, 1928b**

Died February 17, 1984, at the age of 85. Mrs. Greyling was a resident of her native homeland, the Republic of South Africa, at the time of her death.

**Marion F. Stuart, 1928B**

Died March 16, 1984, at the age of 79. A resident of Hannibal, Missouri, Dr. Stuart was ordained in 1928 by the Presbytery of Long Island and served the First Presbyterian Church of Setauket, New York, until 1933. Accepting a new charge in Missouri, he became pastor of the First Presbyterian Church in Brookfield. Continuing parish ministry until his retirement in 1970, Mr. Stuart served Presbyterian churches in St. Paul, Minnesota, Kirkwood and St. Louis, Missouri and Alva, Oklahoma.

**Paul Woolley, 1928BM**

Died March 17, 1984, at the age of 82. In 1929 Professor Woolley joined the faculty of Westminster Theological Seminary in Philadelphia, Pennsylvania, as an instructor in church history. He became professor in 1938, dean of students in 1954, and dean of faculty in 1966. He retired in 1970. Dr. Woolley was a former moderator of the General Assembly of the Orthodox Presbyterian Church.

**Frielle E. Conaway, 1929B**

Died January 23, 1984, at the age of 81. Dr. Conaway was pastor of four Presbyterian churches during his ministry, as well as the United Church of Christ in Lake San Marcos, California. He was the organizing pastor at the Grace Presbyterian Church in Vista, California, from which he retired in 1969. He also served for nine years as associate executive of the Synod of Iowa. Following his active ministry he became a nature instructor at the Green Oak Ranch Boys Camp in California.

**Leland N. Edmunds, 1929M**

Died October 28, 1983, at the age of 83. Mr. Edmunds began his ministry in 1922 as a teacher and coach in China at the

American School in Shanghai. Returning to the United States in 1924 to attend seminary, he was ordained in 1927 and went on to serve Presbyterian churches in Asheville and Black Mountain, North Carolina; Aiken, South Carolina; and Newport News, Virginia. Accepting a call in 1956 from the North Miami Presbyterian Church in Florida, he remained the church's pastor until his retirement in 1967. He was a resident of the Presbyterian Home in Clinton, South Carolina, at the time of his death.

**J. Wesley Ingles, 1929B**

Died September 27, 1984, at the age of 79. A native of Dunoon, Scotland, Dr. Ingles was a professor of English and department head at Eastern Baptist College in St. Davids, Pennsylvania. He retired in 1968 and was named professor emeritus. Dr. Ingles authored five novels, and published dozens of short stories, journal articles, poems, and book reviews. He was awarded the Green Fund Prize for his first novel, *Silver Trumpet*. He was the author of the pageant "From These Roots," presented in celebration of the American Baptist Church's 250th anniversary. He was a resident of Bucks County at the time of his death. His wife, Jeanne, survives him.

**Lawrence H. Jongewaard, 1929B**

Died July 3, 1984, at the age of 83. Mr. Jongewaard began his ministry as pastor of the Roslyn Presbyterian Church in Roslyn, Pennsylvania, and then the Faith Community Orthodox Presbyterian Church in the same town. He briefly served as minister to the Kingslawn UPCNA Church in Brooklyn, New York, until beginning a U.S. Army chaplaincy in 1948, in which he served until 1961. He then was called as pastor by the United Presbyterian Church of Fallston, Maryland. He retired in 1967 and was accorded the status of pastor emeritus. He is survived by his wife, Grace.

**Paul T. Shultz, Jr., 1929B**

Died September 22, 1984, at the age of 78. A native of Frederiksted, St. Croix, Virgin Islands, Mr. Shultz last served as rector of the Zion Episcopal Church in Greene, New York. During his ministry, which he began in 1930, he served parishes in Chicago, Brooklyn, Boston, and Westfield, Massachusetts. He retired in 1971. An avid fisherman, he served as

president of the Catskill Waters Environment Group in New York for six years. He is survived by three sons and a daughter.

**John U. Stephens, 1929b**

Died March 6, 1984, at the age of 83. Beginning his ministry as a teacher in the Princeton-in-Peking program in China, Dr. Stephens returned to America and assumed the pastorate of the First Presbyterian Church in Sand Lake, New York. A part-time volunteer at the Madison Avenue Presbyterian Church in New York City, he accepted the church's call to be assistant pastor in 1939. He was called to be pastor of the Presbyterian Church in Mt. Washington, New York and served there until 1948, when ill health prompted his retirement. He became more involved with his writing and continued to act as stated supply when possible. He was a resident of Maine at the time of his death.

**G. Malcolm Van Dyke, 1929B**

Died November 20, 1983, at the age of 82. A memorial service for Mr. Van Dyke was held at the First Presbyterian Church of Lansdowne in Lansdowne, Pennsylvania, the church he served from 1935 until his retirement in 1966. He previously served the First Presbyterian Church in Palisades Park, New Jersey. For a brief time he was on the staff of the American University in Beirut, Lebanon.

**Harold Voelkel, 1929B**

Died April 13, 1984, at the age of 86. Mr. Voelkel was a missionary in Korea from 1929 until 1967, beginning his work as a rural evangelist in Andong. He served as a U.S. Army chaplain in World War II, and returned to Korea during the Korean War to serve as special chaplain for prisoners of war. Based on his experiences as a POW chaplain, he wrote a booklet called *Behind Barbed Wire* and in 1965 authored *Open Door to Korea*.

**Arnoldus M. Meiring, 1931M**

Died February 12, 1984, at the age of 77. Mr. Meiring was born in Graaf-Reinet, South Africa, and was an ordained minister in the Dutch Reformed Church of South Africa. He served as a pastor first in Capetown and then in Johannesburg, for a total of 21 years. In 1961 he was called to be pastor in Heidelberg and served as minister to that church for 10

years. In 1961 Mr. Meiring accepted a call to the Pretoria Reformed Church of South Africa. He retired in 1970. A former moderator of the Dutch Reformed Church of Transvaal, he represented his denomination abroad and was active in ecumenical affairs, serving as chairman of several boards and theological committees. He is survived by his wife.

**Maki Yamada, 1932M**

Died June 2, 1983, at the age of 75. Mr. Yamada originally served as pastor of the Presbyterian Christian Church of Tengu-chaya, Japan. He was a resident of Shizuoka at the time of his death. He is survived by his wife.

**Charles O. Churchill, 1934B**

Died April 21, 1984, at the age of 75. A resident of Lee's Summit, Missouri, Dr. Churchill retired in 1973 as field director for the Board of Christian Education for the Synod of Missouri. Previously, he served as pastor to three Presbyterian churches. During World War II he served as a U.S. Army chaplain. He is survived by his wife, Jannette.

**Gerald J. Huenink, 1934B**

Died June 4, 1984, at the age of 75. A resident of Wilmington, Delaware, Mr. Huenink retired in 1974 after 26 years as minister of the Calvary Presbyterian Church in Staten Island, New York. He previously was pastor of the Presbyterian churches in Goshen, New York, and Garfield, New Jersey. He is survived by his wife, Margaret.

**Vernon L. Farnham, 1936M**

Died August 1, 1983, at the age of 85. Dr. Farnham served as a missionary at the Central China Mission in Hunan from 1923 until 1950. He was also the Mission's treasurer, district superintendent and eventually executive secretary before being called to serve on special assignment for the Board of Missions of the Evangelical United Brethren Church in 1950. He retired in 1966 after 10 years as regional secretary for the Division of World Missions of the Evangelical United Brethren Church. He was a resident of Des Moines, Washington, at the time of his death. He is survived by his wife, Zula.

**John A. Troxler, 1937B**

Died October 5, 1983, at the age of 72. Mr. Troxler was pastor of the Springville Presbyterian Church in Springville, Alabama at the time of his death. He had previously served the Seventy-sixth Street Presbyterian Church in Birmingham for 25 years. He was also minister to the congregations of the Mary F. Pepper Memorial Presbyterian Church in Springfield, Tennessee, and the Westminster Presbyterian Church in Decatur, Alabama. He was a former president of the Birmingham Ministerial Association. Active in civic affairs, he was president of the Eastside Mental Health Center and chairman of the Lee McBride White School for Spastics. He was a chaplain during World War II, was recalled during the Korean War, and was honorably discharged as a major. He is survived by his wife, Dorothy.

**Donald B. Mackay, 1938B**

Died February 1, 1984, at the age of 75. A native of Quebec, Dr. Mackay was pastor of five Presbyterian churches during his lifetime, including congregations in Quebec, Ontario, and Nova Scotia. He retired from the active ministry in 1975. Following retirement he served a church in Newfoundland for a year. A chaplain in the Royal Canadian Army Chaplain Corps, he served overseas for five years. At the time of his death he was a resident of Nova Scotia, Canada. His wife, Mary Jane, survives him.

**Donald Y. Swain, 1938B**

Died March 19, 1984, at the age of 72. Mr. Swain served as pastor of the Cypress Park Presbyterian Church in Los Angeles and the Central Presbyterian Church in Waxahachie, Texas. He was also chaplain at the Westminster Foundation in Denton, Texas, and later was stated clerk and director of the Westminster Foundation of the Synod of Texas. In 1964 he accepted the call to be pastor of the Bakersfield Presbyterian Church in Bakersfield, California and remained in that position until his retirement in 1975. Between 1942 and 1946 he was a chaplain in the USNR.

**Lee N. Page, 1939B**

Died February 17, 1984, at the age of 70. Beginning his ministry in 1939, Mr. Page served Presbyterian churches in three states. His last charges, all in Pennsylvania,

include the Atlantic Avenue Presbyterian Church in McKeesport; the Martinsburg Presbyterian Church in Bruin; and the First Presbyterian Church of Petrolia. At the time of his death he was a resident of Pittsburgh.

**Antonio Serrano, 1941M**

Died January 13, 1984, at the age of 74. Born in Linares Jaen, Spain, Mr. Serrano served as a missionary to the Evangelical Union Church of South America in Lima, Peru. He later became a Spanish instructor at Westmont College in Los Angeles. For many years he served as pastor of the Third Spanish Evangelical Church in the Bronx, New York City. At the time of his death he was a resident of Laguna Hills, California.

**ohn M. Stuart, 1941B, '46M**

Died March 29, 1984, at the age of 71. Mr. Stuart was the former pastor of the Third Presbyterian Church of Troy, New York; the Lake City Presbyterian Church of Seattle, Washington; and the Fair Oaks Presbyterian Church in Oak Park, Illinois. Semi-retired, he continued to serve two churches near his Florida residence. He is survived by his wife, Elizabeth.

**Wilson W. Moore, 1942G**

Died October 20, 1983, at the age of 81. Ordained in 1930, Dr. Moore served in China as a missionary for ten years at the beginning of his ministry. At the time of his death he was a resident of Winter Haven, Florida. He is survived by his wife, Lenora.

**Madakan P. Thomas, 1942G**

Died September 6, 1983, at the age of 71. A native of Kundra, India. Dr. Thomas was ordained by the Mar Thoma Church in India in 1947. Until 1974 he was professor and vice-principal at the Leonard Theological College in Jabalpur. He was then called to serve as professor and principal of Mar Thoma Theological Seminary in Kerala, South India. He retired from his office in 1980. He is survived by his wife.

**Robert E. Hansen, 1943B**

Died May 3, 1984, at the age of 65. An Old Testament scholar and archaeologist, Mr. Hansen was awarded the Old Testament prize by PTS in 1943, and received his Ph.D. from Johns Hopkins University

for his work in Semitic languages and the archaeology of the Near East. He taught at Lincoln University, Western Maryland Seminary and Dubuque Theological Seminary. In 1954 he accepted a call to parish ministry in the pastorate of the Christ Presbyterian Church in Toledo, Ohio. Beginning with a membership of 53, his congregation grew to 1500 parishioners under his 24 years of guidance. In 1978, he went to the Pontifical Biblical Institute in Rome to decipher the Ebla Texts, Ugaritic Tablets discovered near Aleppo, Syria.

A resident of Houston, Texas, Dr. Hansen was known for his lifelong interest in sailing. He skippered his yawl "Aeolus" through the five Great Lakes, along the Erie Canal, and up to Maine on several occasions. He is survived by his wife, Margaret.

**Robert H. Heinze, 1944B**

Died August 13, 1984, at the age of 64. Promotion manager for *Presbyterian Life* magazine after graduation from PTS, in 1972 Mr. Heinze was named publisher of the newly formed corporation, A. D. Publications, Inc., which joined the operations of *Presbyterian Life* and *The United Church Herald*, then the denominational magazine of the United Church of Christ. He earlier was active in formulating the "Every Home Plan," which was responsible for bringing *Presbyterian Life* to the forefront of church magazines and to its peak circulation. Mr. Heinze served as secretary and later chairman of the Joint Committee on Worship which produced the "Directory for Worship" and *The Worshipbook*. He founded the Interfaith Group of Religious Magazines. In 1968 he participated in the ecumenical team at the Paris peace conference convened in an attempt to end the Vietnam War. Ill health forced his retirement from A. D., Inc., in 1976. He continued to work for the United Presbyterian General Assembly Mission Council and the Support Agency writing interpretation and stewardship materials. At the time of his death he was a resident of Teaneck, New Jersey. His wife, Nancy, survives him.

**Wendling H. Hastings, 1945B**

Died October 7, 1983, at the age of 70. Mr. Hastings served the pastorates of five Presbyterian churches during his ministry, including the Grosse Ile Presbyterian

Church in Grosse Ile, Michigan, which he founded. He was named pastor emeritus of the Trinity Presbyterian Church in Topeka, Kansas after his retirement in 1974, having served that church for 12 years. Elected three times commissioner to the General Assembly, Mr. Hastings was sent as an exchange preacher to England and Scotland by the National Council of Churches. He was director for four years of the Overbrook Hospital Externship in New Jersey, one of the primary efforts in clinical training for pastors.

Active in community affairs, he was a member of a number of civic organizations including the Sons of the American Revolution and the St. Andrews and Huguenot Societies. A life-long music devotee and well-versed in church architecture and organ design, Mr. Hastings was responsible for designing many Michigan church organs and was a member of the Organ Historical Society.

His wife, Elizabeth, survives him.

**Bruce E. Robinson, 1946G**

Died March 7, 1984, at the age of 72. Mr. Robinson served the pastorates of 13 churches in Pennsylvania, Tennessee, Ohio and Alabama during his active ministry. He also was on the staff of the Board of National Missions for the West Virginia Mountain Project. After 10 years as minister to the Bethel Murdoch and Pleasant Plain Presbyterian Churches in Alabama, he was forced to retire in 1975 by failing health.

**Oswald E. Stimpson, 1946M**

Died January 25, 1984, at the age of 72. Mr. Stimpson was a retired management consultant with a Winston-Salem, North Carolina, utility company. For two years he had been a teacher and counselor at the Forsyth County School. Ordained by the Moravian Church Southern Province in 1939, Mr. Stimpson served as pastor to the Mayodan and Friedland churches in North Carolina, from 1939-1944 and 1945-1952, respectively.

**James Daane, 1947D.**

Died April 12, 1983, at the age of 68. A former professor of theology and ministry at Fuller Theological Seminary in Pasadena, California, and former assistant editor of *Christianity Today*, Dr. Daane was also the pastor to three congregations during his ministry in the Presbyterian

Church, including churches in New Jersey, Indiana, and California. He resided in Grand Rapids, Michigan, at the time of his death.

**Spyker R. Bingaman, 1948M**

Died March 17, 1984, at the age of 89. A minister in the Presbyterian Church for 48 years, Mr. Bingaman served parishes in Illinois, Pennsylvania, and Wisconsin, including the First Presbyterian Church of Janesville (Wisconsin) from 1924-1944. In his retirement he continued to serve as stated supply. He was a U.S. army chaplain during World War II serving with a hospital unit in England. At the time of his death he was a resident of Mesa, Arizona.

**Thomas A. Jenkins, 1948M**

Died March 9, 1984, at the age of 76. Dr. Jenkins retired in 1974 and was named pastor emeritus of the Statesville Presbyterian Church in Charlotte, North Carolina, which he organized in 1952. He previously was campus pastor to Presbyterian students at several southern colleges, pastor of the Shiloh Presbyterian Church in Knoxville, Tennessee, and for a three-year period served as a stated supply missionary in the Synod of Catawba.

**Eugene W. Ebert, 1951B, '54M**

Died April 26, 1984, at the age of 65. Mr. Ebert retired in 1984 as head of staff of the First Presbyterian Church in Alliance, Ohio, and was named pastor emeritus. Before taking this charge, he was pastor of the First Presbyterian Church of Rahway, New Jersey from 1962 until 1970, and earlier served as minister to the congregations of the Totowa Presbyterian Church in Paterson and the First Presbyterian Church in Goshen, New York. From 1942 to 1946 he served in the U.S. Army. He is survived by his wife, Mary.

**Paul L. Snyder, 1952B**

Died August 28, 1984, at the age of 65. Church-college coordinator and later director of admissions and financial aid officer for Messiah College in Grantham, Pennsylvania, Mr. Snyder also served two pastorates earlier in his ministry. At the time of his death he was a resident of Mountville, Pennsylvania. He is survived by his wife, Esther.

**Donald F. Taylor, 1952B**

Died April 11, 1984, at the age of 64.

Mr. Taylor was pastor of the First Presbyterian Church in Union, Missouri from 1975 until the time of his death. He formerly served the Presbyterian churches of Grandin, North Dakota; Hendrum, Minnesota; and Earlham and Mediapolis, Iowa. He was a veteran of the U.S. Army Air Force. He is survived by his wife, Gertrude.

**Tongkham Puntuponge, 1953b**

Died January 1980, at the age of 70. Ordained by the Church of Christ in Thailand in 1945, Mr. Puntuponge served as a teacher, evangelist, and pastor in his native homeland of Thailand.

**Vernon E. Berg, Jr., 1957M**

Died March 29, 1984, at the age of 53. A former U. S. Naval chaplain, Mr. Berg retired after 20 years of military service. He was also pastor to three Presbyterian churches during his ministry. At the time of his death he was a resident of Kitty Hawk, North Carolina. His wife, Vera, survives him.

**David L. Corbin, 1957B**

Died September 33, 1983, at the age of 50. A resident of Albany, New York at the time of his death, Mr. Corbin had been an attorney in New York City. Before beginning to practice law, Mr. Corbin was assistant pastor of the Tioga Presbyterian Church in Philadelphia, Pennsylvania.

**William B. Payne, 1957B**

Died January 29, 1984, at the age of 54. Mr. Payne had served as pastor at the Second Presbyterian Church in Hazleton, Pennsylvania, and at the First Presbyterian Church of Huntingdon, Pennsylvania. A former chaplain at the National Institute of Health in Bethesda, Maryland, he also served as a U. S. Army chaplain for five years. At the time of his death he was a resident of Potomac, Maryland.

**Hugh M. Linton, 1960M**

Died April 10, 1984, at the age of 58. Mr. Linton died after sustaining fatal head injuries when his vehicle collided with a bus. A missionary in his native Korea since 1953, he began work with the Presbyterian Church of America soon after its founding in 1974. Based in Soonchun, in southwest Korea, at the time of his death, he coordinated the program known as "Lighthouse Out-

reach," an evangelism and church-planting effort to establish congregations in Korean villages. He is survived by his wife, Betty.

**James C. Roof, 1963B, '64M**

Died June 24, 1984, at the age of 49. Mr. Roof was co-director of Educational Counseling, Inc., in Scottsdale, Arizona, and pastor of the Black Mountain Community Church in Carefree. He was a former dean of the Phoenix Country Day School in Phoenix and minister to the Stewart Manor Presbyterian Church in Garden City, New York, and the Fox Chapel Presbyterian Church in Pittsburgh Pennsylvania. He is survived by his wife, Mary Lou.

**Ross D. Dunn, 1966d**

Died May 1, 1984, at the age of 47. Mr. Dunn joined the Austin Presbyterian Theological Seminary faculty in 1967, also serving as director of continuing education, and was elected associate professor of Christian ethics in 1975. Ordained in 1964, he served frequently as a pulpit supply pastor. A native of Hilo, Hawaii, Mr. Dunn attended Yale Divinity School and later worked as a psychiatric aide at the Yale Psychiatric Institute in New Haven, Connecticut. He is survived by his wife, Ilene.

**Linda Lee Hofer, 1971B**

Died July 12, 1984, at the age of 38. Co-pastor with her husband Bruce W. Cameron ('73B) of St. Paul's United Presbyterian Church in Philipsburg, and the Methodist Churches of Hall and Drummond Montana, Ms. Hofer died after suffering head injuries when she fell from a horse. The first woman minister ordained in the Seattle Presbytery, and the moderator of the Yellowstone Presbytery, she also worked as a nurse at the Granite County Memorial Hospital and Nursing Home. She is survived by her husband, Bruce, and three children.

**Arthur L. Bell, 1973M**

Died January 16, 1984, at the age of 42. Mr. Bell was pastor of the Grosvenor Park United Church of Canada in Saskatoon, Canada. He previously served as minister to the United Church of Canada congregations in Marengo and Davidson in Saskatchewan. From 1967 until 1969 he was a chaplain in the Canadian Armed Forces.



### Theron S. Nease, 1973D

Died September 17, 1984, at the age of 52. A professor of pastoral theology and counseling at Columbia Theological Seminary since 1966, Dr. Nease was an ordained minister and served several parishes in Texas and Oklahoma. He served for three years as an instructor and dean of students at Westminster Choir College (Princeton) before joining the faculty at Columbia. While on the faculty he continued as a stated supply pastor and served at the Forest Park Presbyterian Church in Forest Park, Georgia. In his work as counselor, he was on the staff of the Pastoral Counseling and Referral Service of the Georgia Association of Pastoral Care and the Columbia Crossways Pastoral Counseling Center. A former president of the Center for the Advancement of Personal and Social Growth in Atlanta, Dr. Nease was also co-director of the Druid Hills Counseling Service. His wife, Judith, and two daughters, survive him.



## Class Notes

1929

After 16 years of service, **William M. MacInnes** (B, '30M) stepped down as stated clerk of the San Diego Presbytery last June. MacInnes is the former pastor of the College Park Presbyterian Church, also in San Diego.

1937

Pastor of the Presbyterian Church of Livingston in Livingston, New Jersey since 1950, **William S. Ackerman** (B) retired in the fall of 1984.

1938

**Verrett F. Hezmall** (B) continues to serve interim pastorates, his latest at the Ocean Avenue Presbyterian Church in San Francisco.

After 22 years as president of Bethany Theological Seminary in Chicago, Illinois, **Paul M. Robinson** (B) retired and now serves as interim minister at the Zion United Church of Christ in South Bend, Indiana.

1939

**Robert E. Graham** (B) has accepted a call from the First Presbyterian Church in Palacio, Texas as interim pastor and stated supply.

1941

**John W. Beardslee III**, (B) was preacher of the day at baccalaureate services held at New Brunswick Theological Seminary in New Jersey. Professor of historical theology at the New Brunswick Seminary since 1964, Beardslee retired in 1984. He and his wife, Edith, will live near the campus.

Pastor of the Lawrence Road Presbyterian Church in Lawrenceville, New Jersey since 1960, **Norman S. Kindt** (B) retired in December 1983.

Pastor **D. Dean Robinson** (B), minister of the First Presbyterian Church of Altus, Oklahoma, was recently retired and named pastor emeritus.

The Ecumenical Center for Documentation and Information in Brazil has prepared an anthology of the published works of **M. Richard Shaull** (B, '52M, '59D), PTS emeritus professor of ecumenics. Shaull went to Brazil in 1963 as a teacher at the Presbyterian Seminary in

Campinas and was a founder of the Presbyterian Centennial Seminary in Vitoria. In January 1984 the Vocation Agency named Shaull as an ecumenical consultant to the Latin American Evangelical Commission on Christian Education.

1942

Former San Francisco Theological Seminary President **Arnold B. Come** (B) has retired.

After 25 years at Austin Presbyterian Theological Seminary, **John F. Jansen** (B, '45D) retired and was named professor emeritus of New Testament interpretation.

**Herman R. Schuessler** (B) has retired from the First Presbyterian Church in Mountain Home, Arkansas. Schuessler had served there since 1966.

The family newsletter from Jesus Abbey in Taebaek City, Korea announced that pastor **R. Archer Torrey III's** (b) book, *Letters from a Mountain Valley*, is now in its fourth printing in Korean.

Plans are underway at the Abbey for a multi-purpose complex to house workshop materials and machines needed for the Abbey's maintenance. Another dorm

and a "Gingerbread Schoolhouse" are planned after completion of the work unit. Torrey asks for prayers for Korea, his "brave little country."

#### 1943

**William T. Doncaster** (B) recently retired.

**Robert K. Staley, Jr.**, (B) announced his intention to retire from the First Friends Presbyterian Church in Whittier, California. Staley has served the church since 1976.

**John M. Whallon** (B) retired December 31, 1983. Whallon was pastor of the Pleasantville Presbyterian Church in Pleasantville, New York for 23 years.

#### 1944

Minister of the Erskine Presbyterian Church in Ottawa, Canada, **C. Sheldon Hastings** (B) was one of ten poets participating in 1983 in "Celebration Arts Ottawa." Hastings read some of his published poetry in the festival, which featured local artists.

**Robert P. Montgomery** (B, '64D) retired in October of 1983. Montgomery was the chaplain of Princeton University from 1956 to 1970.

Serving the missions of Brazil since 1945, **Gordon S. Trew** (B) began teaching in the Philip Landes Bible Institute of the Caiuá Indian Mission in Brazil in January of 1984.

Retired in April 1983 from his pastorate at the First Presbyterian Church in Tulsa, Oklahoma, **William J. J. Wiseman** (B) was named dean of the chapel and director of religious studies at the University of Tulsa.

Pastor **Wendell G. Wollam** (B) announced his retirement from the Yucaipa Valley Presbyterian Church in Yucaipa, California. Wollam began his ministry there in 1968.

#### 1945

**Donald E. Wallace** (B '52M) is retiring from the South Presbyterian Church in Syracuse, New York. Wallace began his ministry at South Church in 1952 as a co-pastor and became pastor in 1953.

#### 1946

**W. Philip Bembower** (B) has a new pastorate. Bembower has been called to serve at West Tokyo Union Presbyterian Church in Japan.

"Aloha and mahalo nui loa," wrote **Donald H. Gard** (B) from Hawaii, where he

spent the 1983-84 academic year on a teaching exchange. He and his wife, **Ruth Gittel Gard** ('47E), passed their weekends in Kailua-Kona where he served as pastor of a small mission church. Gard is a professor in the Department of Religion at California State University in Fullerton.

In honor of the late Dr. James T. Cleland, who for many years was Dean of the Duke University Chapel, an endowed fund was created and the first James T. Cleland Visiting Preacher, for the academic year 1983-84, was **Donald Macleod** (G). Macleod retired from PTS in 1983 as Francis L. Patton Professor Emeritus.

**Arthur J. Yunker, Jr.**, (b) has retired from the Washington Avenue Presbyterian Church in Evansville, Indiana.

#### 1947

**Jirí F. Carda** (B) sends greetings from Czechoslovakia to his classmates. In 1983 the Horní Cermná parish, where Carda has been pastor since 1948, celebrated the 200th anniversary of its founding.

**William Hume** (M) was honorably retired as a member of the Middle Tennessee Presbytery.

#### 1948

**Jennings B. Reid** (G) retired in December of 1983 from the Sardis Presbyterian Church in Charlotte, North Carolina.

#### 1949

Director of the Presbyterian Counseling Service in Seattle, Washington, since 1960, **Neal A. Kuyper** (B) retired in 1983 and was named director emeritus. Previously, he was a chaplain in the Minnesota State Reformatory.

#### 1950

Former U. S. Air Force chaplain **Robert T. Deming, Jr.**, (B) serves as associate pastor at the First United Methodist Church in Gonzales, Texas, while continuing his work at the Pilgrim Presbyterian Church.

**Robert B. Hayward** (B) was honorably retired as a member of the Philadelphia Presbytery.

**James C. Upshaw** (B) represented the Sierra Mission Area of the Synod of the Pacific on an ecumenical fact-finding task force to Nicaragua in December 1983. The trip was sponsored by the North California Ecumenical Council. Upshaw says he returned "heartily supporting" General Assembly concerns regarding U.S. foreign policy in Central America.

#### 1951

**Carl S. Berninger** (B) is on the faculty at Harcum College in Bryn Mawr, Pennsylvania. Berninger was formerly chaplain, director of drama and theatre, and head of the Language Department at the Sanford School in Hockessin, Delaware.

Formerly pastor of the First Presbyterian Church in Perth Amboy, New Jersey, **Arthur E. Matott** (B) is presently stated supply at the Brentwood Presbyterian Church in Long Island, New York.

**J. Bruce Melton** (b), formerly of the First Presbyterian Church of Aurora, Illinois, accepted a call last year to be associate pastor at the First Presbyterian Church in Peoria.

**Ralph A. Tamaccio** (B) retired in July of 1983 from the Calvary Presbyterian Church in Wyncote, Pennsylvania.

#### 1952

In June of 1983, friends and staff at the Westminster Presbyterian Church in Rockford, Illinois, threw a surprise party for **Jerry W. Bohn** (B) to celebrate his 10th anniversary as pastor.

**Robert E. Coleman** (M) is director of the School of World Mission and Evangelism at Trinity Evangelical Divinity School.

After many years at the College of Idaho as chaplain and head of the Department of Religion and Philosophy, **Ruth Grob** (B) accepted a call to be a volunteer in mission teaching at College Evangelique de Libamma, Makak, Cameroon.

**William I. McElwain** (M) has accepted a call to serve as minister of the St. Giles Presbyterian Church in St. Catharines, Ontario.

**Andrew E. Newcomer, Jr.**, (M) is in his ninth interim pastorate, this time at the First Presbyterian Church in Frankfort, Kentucky, which is also the place of his first interim in 1976.

#### 1953

A U.S. Naval reservist since 1961, **Sherwood W. Anderson** (B) was recently selected for promotion to captain. Anderson is head of staff at the Winter Park Presbyterian Church in Winter Park, Florida.

**Merle E. Elrod** (B), previously at the First Presbyterian Church in Rushmore, Minnesota, now serves the Forest Lake Large Parish in Wisconsin.

U. S. Army military chaplain **Gordon M. Schweitzer** (B) retired in December 1983. During his 30 years of active service, Schweitzer was a command chaplain in Vietnam, director of the U.S. Forces Europe religious retreat center in Berchtesgaden, West Germany, advisor of the Republic of Korea chaplaincy program, and director of the Eighth U. S. Army Conference Center in Seoul. In 1972 he returned to the United States as a staff chaplain in the Fort Lewis Community and Ninth Infantry Division in Tacoma, Washington. He presently resides in Tinton Falls, New Jersey.

#### 1954

**Nelson E. Beck** (B), formerly stated supply at the First Presbyterian Church in Sugar Grove, Pennsylvania, and the Garland Presbyterian Church in Garland, is now assistant pastor at the First Presbyterian Church in Warren.

Pastor **Newton P. Cox, Jr.**, (G) serves at the First Presbyterian Church in La Grange, Texas.

**Frederick W. Lanan** (B) serves as pastor of the North Presbyterian Church in Milwaukee, Wisconsin.

**Bradley F. Rohwer** (B) has been called to serve the Presbytery of Lake Michigan in Calamazoo. Rohwer had been pastor of the Warren Avenue Presbyterian Church in Saginaw since 1972.

Accompanied by his son, Jason, **Wayne W. Witte** (D) took a three-and-a-half month sojourn through Tasmania, New Zealand, and the Fiji Islands in the fall of 1983. The trip gave occasion to renew old friendships and included speaking engagements in churches and rotary clubs.

#### 1955

After five "wonderful years" at Columbia Bible College in Columbia, South Carolina, **Fay Bennett** (M) and his wife, Jean, have returned to the mission field, this time to the Dominican Republic. Their primary work involves preparing youth for Christian ministry. Both are on the faculty of the Department of Theology of ETEC University in Santo Domingo. Bennett would love to hear from friends and asked AN to pass along his address: apartado 315, Santiago, Dominican Republic.

**Colin T. Griswold** (B, '75P) began an interim pastorate at the Newtown Square Presbyterian Church in Newtown Square, Pennsylvania in October 1983.

**Elbert L. Nelson, Jr.**, (B) was selected in 1983 to be the vice president of development and administration at Mary Holmes College in West Point, Mississippi.

After earning a master's degree in marriage and family therapy in 1981, **LaVerne R. Sugamele** (B) was ordained in 1983 and is a staff therapist with the Presbyterian Counseling Service of Seattle Presbytery.

#### 1956

**Kenneth B. Cragg** (B) earned a doctor of ministry degree in the area of church growth from Fuller Theological Seminary.

**Ronald E. Felty** (B) has accepted a call to the First Presbyterian Church in Ladoga, Indiana.

**F. Ray Riddle** (G) is associate pastor at the First Presbyterian Church in Midland, Texas.

#### 1957

**Richard A. Baer, Jr.**, (B), professor of natural resources in the New York State College of Agriculture and Life Sciences at Cornell University, has been awarded indefinite tenure by the University's Board of Trustees. Baer joined Cornell's faculty as an associate professor in 1974. He is known nationally for his work in the areas of agricultural and environmental ethics.

Formerly associated with the Community Presbyterian Church in Clarendon Hills, Illinois, **Ross M. Ludeman** (B) accepted a new call and now serves the Westminster Presbyterian Church in West Hartford, Connecticut.

**Hugh G. Nevin** (b), after an interim pastorate at the Westminster Presbyterian Church in Albany, New York, accepted an interim supply position at the Ballston Spa Presbyterian Church, also in Albany.

#### 1958

The Presbytery of Boston elected **Patricia Budd Kepler** (B, '67M) to serve as moderator for the year 1984.

**Charles E. McMillan** (B) has been named associate director of the Presbyterian Council for Chaplains and Military Personnel.

#### 1959

Chaplain **B. Preston Bogia** (B) was a delegate to the International Congress on Pastoral Care and Counseling held in San Francisco in 1983.

The United Presbyterian Vocation Agency announced the appointment of **Robert E. Dodson** (B) as missionary/fraternal worker. Dodson is with the Inland Empire Presbytery in Pasadena, California.

After 43 years of service, including a World War II chaplaincy, **William N. Falls** (M) has retired from active ministry.

**Harry L. Norlander** (B) recently began a pastorate at the First Presbyterian Church in Carthage, Illinois.

**Haruo Saiki's** (M) translation of Adolf Schlatter's book, *Kennen wir Jesus?*, was published by the Protestant Publishing Company in Tokyo. Saiki has been a professor at Miyagi Gakuin College in Sendai, Japan, since 1967.

#### 1960

**Craig W. Cashdollar** (B) is peacemaking enabler for the presbyteries of Kiskiminetas, Beaver-Butler, and Shenango in the Synod of the Trinity.

The English edition of **Thomas D. Hanks'** (B) book *God So Loved the Third World: The Bible, the Reformation and Liberation Theologies*, was published by Orbis in October 1983. Last year Hanks lectured on the book at a seminar for Methodist leaders in Quito, Ecuador and at a Peruvian seminary. Hanks is involved in the Latin America Mission in Costa Rica.

**Brian T. Hislop** (B) served in 1983-84 as vice chairman of the Synod of the Northeast's Spiritual Life and Discipleship Team.

**David J. Johnson** (B) was awarded a doctor of philosophy degree from Missouri State University in 1983. Johnson's doctoral thesis was based on the 18th-century English writer-philosopher-politician Thomas DeQuincy. Johnson is assistant dean for evening and off-campus programs at Bucks County Community College in Pennsylvania.

**F. Ross Kinsler** (B) is director of the Southern California Extension Center of San Francisco Seminary in Inglewood.

**George L. Miller** (B) reports a change in ministry. Formerly pastor of the Columbian Memorial Church in Colony and the First Presbyterian Church in Cordell (both in Oklahoma), Miller now devotes his full time to counseling.

Head of staff at the Central Presbyterian Church in Buffalo, New York, since 1970, **Richard E. Nygren (B)** accepted a new call this past year. He now serves as pastor of the St. Andrew Presbyterian Church in Denton, Texas.

**Barbara A. Roche (E)** has been named editor of the publication "Concern."

**Manuel C. Rodriguez (M)** accepted a call from the Second Presbyterian Church in Albuquerque, New Mexico.

**Kenneth A. B. Wells (B)** has been called to be assistant pastor of the Setauket Presbyterian Church in Setauket, New York.

### 1961

**Richard R. Johnson (B)** serves at the First United Presbyterian Church in Fairborn, Ohio.

After 30 years as minister at the First Presbyterian Church in Bison, South Dakota, **William B. Knickel (G)** announced his retirement. During that time he provided services for the Meadow Presbyterian Church as well. After being honorably retired, Knickel went back to work as an interim pastor for the First Presbyterian Church in Roscoe.

**Ariel E. Verdesi (M)** has served as stated supply at the First Presbyterian Church in Congers, New York. For a number of years, Verdesi was chaplain at the Rockland Psychiatric Center in Orangeburg.

**Stuart A. Wood (B)** has accepted a call to the Santa Maria Presbyterian Church in Santa Maria, California.

### 1962

**Jerome W. Berryman II (B)**, assistant professor of theology and ministry and director of the Children's Center at the Institute of Religion, Texas Medical Center in Houston, has been appointed adjunct assistant professor of pastoral counseling at Baylor University College of Medicine. He has also been named senior consultant to Houston Child Guidance.

In the past year Berryman has given papers in Rome, the Netherlands and Frankfurt, and published a chapter in *The Sacred Play of Children* (Seabury Press, 1983). Recently he authored the "Introduction to the English Edition" of Sofia Cavaletti's *The Religious Potential of the Child* (Paulist Press), which he also helped edit and translate. Last February he presented an address on "The Hermeneutics of Television and Children"

at the Institute of Religion's symposium on "Children, Religion, and Television."

**Henry M. Bruen (B)** is associate chaplain at St. Luke's Regional Medical Center in Boise, Idaho.

**James W. Eller (b)** reports a change in his ministry. Previously at the Tabor Presbyterian Church in Olin, North Carolina, Eller now serves at the First Presbyterian Church in Welch, West Virginia.

### 1963

**James R. Steele (B)** has left Bloomington, Indiana, to accept the call from the First Presbyterian Church in Englewood, New Jersey.

In addition to holding a position at Cameron House in San Francisco, California, **Ernest Y. Wu (B)** has been called as co-pastor of the Presbyterian Church in Chinatown.

**John C. Zimmerman (B)** serves a new pastorate. He has been installed as pastor of the First Presbyterian Church in Miami, Florida.

### 1964

As a member of the singing Buckeyes Barbershop Chorus, pastor **Charles E. Stenner (B)** enjoyed the opportunity of competing in international competition last July 4th in St. Louis. Stenner has been the minister at the Plain City Presbyterian Church in Plain City, Ohio since 1964.

### 1965

Writer **Melvin L. Boring (B)** authored his fifth children's book, *Incredible Constructions*. The book explores the 10 most unbelievable construction projects in the U.S., from the cliff dwellings to the Statue of Liberty, and features the people behind the constructions. Boring is a writing instructor at the Institute of Children's Literature in California.

**Marvin D. Hoff (M)**, president-elect of Western Theological Seminary in Michigan, reports that he enjoyed a "mini-alumni/ae meeting" recently in Huangzhou, China, with **Peter V. Tsai ('48M)**, chairman of the China Christian Council for the Zhejiang Province, and **Kuruville C. Abraham ('70d)** from Bangalore, India. Hoff was on a three-week visit to China sponsored by the Foundation for Theological Education in Southeast Asia, of which he is executive director.

**Harold W. Mullett (B)** has been called from the Harper County Parish in Harper,

Kansas to serve at the First Presbyterian Church in Colby.

### 1966

**Ralph C. Chandler (M)** recently accepted a call from the First Presbyterian Church in Marshall, Michigan.

Head of staff since 1971 at the Pacific Beach Presbyterian Church in San Diego, California, **Charles A. Eaton (M)** has accepted a new charge. He'll serve the First Presbyterian Church in San Anselmo.

**Richard A. Fox (B)** serves an interim pastorate at the Community Presbyterian Church in Pike, New York.

**John G. Gibbs (D)** has been named acquisitions editor for John Knox Press.

**James E. Hicks (B)** has left Dauphin, Pennsylvania, to accept a call from the First Presbyterian Church in Minerva, Ohio.

An update on **Leon O. Hynson (M)** includes his June, 1983 appointment as professor of church history and historical theology at Asbury Theological Seminary in Wilmore, Kentucky. During 1983 Hynson gave a lecture series on "The Moral Influence of John Wesley: Issues in Faith and Ethics." He has also written a new volume, *To Reform the Nation: Theological Foundations of Wesley's Ethics*, which is being published by Zondervan Publishing House. He is co-editor with Lane A. Scott of *Christian Ethics*, published by Warner Press.

Involved in clinical pastoral education and counseling in Texas since 1973, **James R. Laurie (B)** has relocated in Colorado to accept a position at the Samaritan Institute in Denver.

While continuing to teach in Richmond, Virginia, **Edson S. Pederson (B)** has accepted a stated supply post at the Brett-Reed Presbyterian Church in West Point, Virginia.

An M.S. in pastoral counseling was awarded to **Frank H. Poole (B)** by Loyol College in Columbia, Maryland, in 1982. Poole has become a clinical member of the American Association of Pastoral Counselors.

**Michael T. Price (m)** served as interim pastor at the South Frankfort Presbyte-

ian Church in Frankfort, Kentucky, from July 1983 to May 1984.

**Stephen D. Sibson (B)** is interim pastor at the Wyoming Presbyterian Church in Pleasantville, New York.

A change in ministry was announced for **Ralph B. Thompson (B)**, pastor of the Bethel Presbyterian Church in East Orange, New Jersey. Thompson is now a member-at-large of Newark Presbytery.

## 1967

**Richard S. Carter (b)** has left Interfaith Counseling Service in Phoenix, Arizona, to join the faculty at Grand Canyon College as associate professor of psychology.

**Henry O. Hanna (B)** has accepted a position at the First Presbyterian Church in Cloquet, Minnesota. Hanna was previously associate pastor at the First Presbyterian Church in Cheyenne, Wyoming.

The Chautauqua News Service (New York) has announced the appointment of **William N. Jackson (M)** as director of Chautauqua's department of religion. As director, Jackson hopes to "emphasize the foundational role of faith within the total Chautauqua experience, especially as faith influences the arts, philosophy, and the issues of the day." He has been a member of the religious life committee at Chautauqua and was chaplain in 1982. Jackson is head of staff at the Christ Presbyterian Church in Canton, Ohio.

Currently in post doctoral studies as a doctor of ministry candidate at Boston University School of Theology, **Robert N. Janacek (M)** continues his work in the fields of stress and logotherapy, the latter to be published as a book. Janacek has been a pastoral counselor with Community Ministry counseling in Natrona Heights, Pennsylvania, a ministry of the Allegheny Valley Association of Churches, since 1977. He also serves as a counseling consultant for Worthington Health Association medical clinic, and as pastor at the Auburn United Methodist Church.

**Roger C. Mackey (b)** has left the First Presbyterian Church in Manchester, Georgia, to accept a call from the Goose Creek Presbyterian Church in Charleston, South Carolina.

## 1968

Associate pastor, **Joseph O. Rand (M)**, previously at the First Presbyterian

Church in Houston, Texas, now serves the St. Philip Presbyterian Church, also in Houston.

## 1969

**William D. Carr (B)** has taken a new job. Carr is now director of clinical pastoral education at Memorial Hospital and Medical Center in Charlotte, North Carolina.

**Francis E. Drake (B)** has been called to be pastor of the Willowood Presbyterian Church in Norfolk, Virginia.

**Thomas F. Johnson (M)** has a new call. He is now associate professor of New Testament and Biblical theology at North American Baptist Seminary in Sioux Falls, South Dakota.

**Robert W. Timberlake (B)** was named the first executive director of Total Care, Inc., a newly developed Health Maintenance Organization affiliated with Milwaukee Children's Hospital. Formerly vice president of communications and development at Family Hospital in Milwaukee and administrator of the Family Hospital Independent Physician Association, Timberlake, in his new position, will oversee a program utilizing the services of four hospitals in providing primary care.

**Peter C. van Lierop (B)** was called to be assistant pastor at the Faith Presbyterian Church in Medford, New Jersey.

## 1970

**Eugene W. Beutel (M, '75P)** participated in a lecture series at the U.S. Army Chaplain School at Fort Monmouth, New Jersey. Based on his 1981 participation in a China study seminar, he presented a slide commentary on "China Reflections."

**Ellen H. Dozier (E)** has accepted a call at the New Hope Presbyterian Church in Arden, North Carolina.

Pastor **Otto Dreydoppel, Sr., (M)** has become director of the chaplaincy division at Allentown State Hospital in Allentown, Pennsylvania. In addition to his pastorate at the Midway Manor Moravian Church, he has been a contract chaplain at the hospital for the past two years. His status will now change to full-time state employee.

**Donald M. Mackenzie, Jr., (B, '71M)** accepted a new call to be pastor of the Church of Christ at Dartmouth College. Mackenzie was formerly on the field education staff at PTS.

*The Cumberland Presbyterian* has named **J. Richard Magrill, Jr., (B, '72M)** as editor. Magrill has been assistant to the denomination's stated clerk and supervisor of central accounting.

**S. Sturgis Poorman, Jr., (B)**, pastor of the East and West Hebron Presbyterian Churches in New York since 1970, now works with the Presbytery of Mashonaland in the Presbyterian Church of Southern Africa. Poorman is assistant pastor of City Church in Harare, Zimbabwe, and serves as overseas mission associate of the Program Agency.

## 1971

**Robert C. Coppock (B)** is director of Christian education at the First Presbyterian Church in Vancouver, Washington.

**C. James Dudley, Jr., (B)** took a new position last year as vice president for institutional advancement at Pikeville College in Kentucky.

Formerly associate pastor at the Bidwell Presbyterian Church in Pittsburgh, Pennsylvania, **Calvin L. Favers (B)** has become pastor at the Capital Presbyterian Church in Harrisburg.

A recent note from **Fritz Fontus (M)** says he is now head of staff at the First Baptist Church of Port-au-Prince, Haiti.

**James A. Lacy (B)**, PTS' director of annual giving, recently decided to return to the pastorate. He began a new charge in October as pastor of the First Presbyterian Church of Denton, Texas.

**E. Dexter McNamara (B)** is assistant pastor at the Fremont Presbyterian Church in Sacramento, California.

## 1972

PTS awarded **Jack R. Van Ens (B, '76M)** a doctor of ministry degree this past June. His project thesis was "Enriching the Meanings of the Lord's Supper in a Particular Presbyterian Church."

## 1973

Due to illness, **Marcia J. Arkema (B)** has resigned from her position at the Fourth Presbyterian Church in the Bronx, New York, but will continue as pastor of the First Presbyterian Church in Throggs Neck, also in the Bronx.

**J. Edward Beasley, Jr.**, (b) sent regards to "our friends in Princeton." A real estate appraiser and broker, Beasley is active as an elder in his church in Memphis, Tennessee.

**John R. Elliott** (B) is now associate chaplain at St. Luke's Hospital in Iowa City, Iowa.

**Chul S. Lee** (M) has accepted a call to the Korean United Presbyterian Church in Pittsburgh, Pennsylvania.

**William G. Reid** (d) has become associate pastor of the Community Presbyterian Church in Pittsburgh, Pennsylvania.

**Ronald D. Worden** (D) is academic dean and professor of Bible at the new Friends theological seminary in Houston, Texas, known as Houston Graduate School of Theology.

#### 1974

**Paul F. Fisher** (B), previously at the Mountain View Presbyterian Church in Marysville, Washington, presently serves the Ojai Presbyterian Church in Ojai, California.

**Stephen D. Glazier's** (B) recently released book, *Marchin' the Pilgrims Home: Leadership and Decision-Making in an Afro-Caribbean Faith*, is described as an ethnographic analysis of the beliefs and practices of the Caribbean religious group in Trinidad known as Spiritual Baptists. For six years Glazier accumulated data on 240 church members. His book explores the group's myths, systems of belief, and prominent symbols and rituals. His examination relates to understanding the religion in its socioeconomic context and poses significant challenges to previously held theories. Perhaps foremost, Glazier found that African retentions are not the central characteristics of the Baptist faith. The volume is considered as critically important to anthropological literature. Glazier, presently a visiting assistant professor at Trinity College in Hartford, Connecticut, has authored "Perspectives on Pentecostalism: Case Studies from the Caribbean and Latin America" in the *Journal of Religious Thought*, and *Sociological Analysis*. In addition, he recorded *Spiritual Baptist Music of Trinidad*.

Writing from the Evangelical Theological Seminary in Cairo, Professor **Samuel Yusef Khalil** (M) says he hopes to complete an Introduction to the Old Testa-

ment volume within two years. This will be his first book in Arabic.

In his eighth year at the Flagstaff Church of Christ in Flagstaff, Arizona, pastor **Jay C. Treat** (B) said the church had been fully recognized as a congregation of the Christian Church (Disciples of Christ). Apparently, they are the only non-instrumental Church of Christ to date that has taken this step to heal the division that occurred in 1906.

**Robert G. White** (B) is employed as a social services officer in the Tanzania office of the United Nations High Commission for Refugees. He and his wife, Benedicte, have three children: Gavin six years; Anne-France, four; and James, two years old.

#### 1975

Returning to the U. S. from Nadi Bay, Fiji in the South Pacific, **Margaret M. Balcom** (B) said she had the opportunity to visit the General Assembly of the Presbyterian Church in New Zealand when its first native Maori moderator was installed. Balcom retired from full-time ministry in June, 1983.

**James P. Bender** (B) is now pastor of the Dansville Presbyterian Church in Dansville, New York.

Pastor of the Bethany Presbyterian Church in Bridgeton, New Jersey, since graduation, **John D. Fordyce** (B) has a new charge at the First Presbyterian Church in Vineland, New Jersey.

**George E. Gaffga** (B) recently accepted a call from the Mattituck Presbyterian Church in Long Island, New York. Gaffga was formerly at the Franklinville Presbyterian Church in Franklinville, New York.

**William R. Grimbol** (B) authored *Perspectives on the Passion*, a fictional Lenten drama series that focuses on the perspectives of the various people who might have lived during the ministry of Jesus. Particularly intended for a service on Good Friday is the drama that centers on the family of Judas. *Perspectives on the Passion* was published by C.S.S. Publishing Company (Ohio).

**John L. Musgrave** (M) has become assistant pastor at the First Presbyterian Church in Dearborn, Michigan.

On campus last fall, **Joseph E. Taylor** (B) announced he was pastor and founder of a new congregation: Faith United Church of Christ in Washington, D.C. Taylor also recently completed a doctor of ministry program at Howard University Divinity School.

An update on **Kent J. Ulery** (B): he is now head of staff at the United Church of Christ in Midland, Michigan. He also continues his work on a doctor of ministry degree at McCormick Theological Seminary in Chicago.

**John R. Wall** (B) and his family have moved to Bethesda Presbyterian Church in Aberdeen, North Carolina, where he is pastor.

After six years as dean of student affairs at Hendrix College in Conway, Arkansas, **O. Carl Wartenburg III** (B) has returned to Princeton. Wartenburg is senior admission officer at Princeton University.

**Gary A. West** (B) has been called to the Westview Presbyterian Church in Athens, Georgia.

#### 1976

A new position as research associate in biochemistry at Georgetown University Hospital brought **Frank D. Seydel** (B) and his family to Washington, D.C. Seydel will work in the Division of Genetics Department of Ob/Gyn. Currently his work involves implementing a test for spinal cord defects *in utero*. Ultimately, his work will include the counseling accompanying such testing. He also directs a grant from the National March of Dimes for Clergy Education in Human Genetics Problems.

#### 1977

**Jack V. Gilmore, Jr.**, (M) has been appointed director of the Inter-Community Alternatives Network Program (I-CAN) affiliated with The Psychological Center of Fuller Theological Seminary in Pasadena, California. I-CAN is a day hospital program for schizophrenic adults and is funded by the Los Angeles County Department of Mental Health.

**Gregory A. Jensen** (B), formerly associate pastor of the Central Presbyterian Church in Omaha, Nebraska, has become the

pastor of the Gashland Presbyterian Church in Kansas City, Missouri.

**Jonathan B. Knight (B)**, formerly associated with the Onondaga Hill Presbyterian Church in Onondaga, New York, is working on the development of a Habitat for Humanity in the Syracuse area.

An update on **Thomas E. Robinson (B)** following his associate pastorate at the East Aurora Presbyterian Church in New York reports his installation as pastor of the First Presbyterian Church of Mendham, New Jersey, founded in 1738. He was also a founding member of the board of directors of the Visitors' Center ministry at Attica Prison and active in special ministries and Christian education within the Presbytery of Western New York.

**Andra L. Sohn (B)** has become associate pastor at the First Presbyterian Church in Roseburg, Oregon.

**James H. Wells (B)**, formerly with the presbytery of Northeast Florida in Cocoa Beach, is the organizing pastor at the Covenant Presbyterian Church in Gainesville, Florida.

**Benjamin E. Williams (B)** is currently stated supply pastor in the Ev.-Reformierte Kirche, Bedekaspel, West Germany.

1978

Memphis Theological Seminary in Tennessee recently announced that **Robert L. Rawley (D)** was granted advancement in rank by the board of trustees and is now associate professor of New Testament.

Since June 1982, when **Bruce A. Chapman (B)** began teaching in North Carolina, he has held a full-time position with the Winston-Salem/Forsyth County Schools as an English instructor for the Gifted and Talented Program for 10th grade students. He is also pursuing certification at Wake Forest University for teaching exceptional children.

**Quart S. Dunlap (B)** is stated supply at the North Mutchmore Presbyterian Church in Philadelphia, Pennsylvania.

**Joseph A. Fahy (M)** is working in the Historic Apostolate of the Roman Catholic Archdiocese of Atlanta, Georgia, after

having earned a Th.D. degree from Harvard Divinity School.

With blessings from New Castle Presbytery, **D. Carl Mazza (B)** launched Meeting Ground Inc., a shelter facility in Cecil County, Maryland, in 1981. Mazza founded the ministry to answer the widespread need for temporary shelter for people of all ages undergoing difficult times and personal crisis. Some 200 people, "wayfarers, victims of unemployment, abused people," young and old, have sought shelter since Meeting Ground opened its doors. Recently, through small contributions from many volunteers, funds were raised to purchase a farm for the temporarily homeless. The acquisition of the farmhouse will provide for those needing a longer stay, and plans are underway for keeping a few animals and farming the land, using the produce to help make the project self-sustaining.

**Dennis L. Okholm (M)** is an instructor in the department of philosophy and religion at Western Kentucky University.

Pastor **John C. Piper (B)** was installed last year at the Westminster Presbyterian Church in Madison, Wisconsin. **Arlo D. Duba ('55B, '60D)** preached the sermon.

A note from **Larry W. Scott (B)** says he spent a year in Austria and France on language studies. Scott is minister of the United Churches of Dundurn and Hanley, Saskatchewan, Canada.

**Kenneth A. Smith (B)**, former associate pastor of the Ewing Presbyterian Church, is now pastor of the Forty Fort Presbyterian Church in Pennsylvania.

Pastor **Ted L. Tromble (B)** has been called to serve the First Presbyterian Church in Sheridan, Wyoming.

**Larry K. Waltz (E)** has been named executive minister by the Philadelphia Baptist Association, affiliated with the American Baptist Churches in the U.S.A. Waltz was associate pastor of the First Baptist Church of Lansdale, Pennsylvania, and pastor of the First Baptist Church of Dalton, also in Pennsylvania.

**George R. Yates (B)** has been called to active duty as a chaplain in the U.S.

Army. Yates now serves with the U.S.A. Signal Center at Fort Gordon, Georgia.

1979

**John M. Davidson (B)** is no longer at the Barnabas Presbyterian Church in Arlington, Texas. Davidson now serves the First Presbyterian Church of Waco.

**Glenn T. Ferguson (B)**, formerly at the Logans Ferry Presbyterian Church in New Kensington, Pennsylvania, has answered a call from the Faith United Presbyterian Church in Kittanning.

**Prue M. Hammett, Jr., (B)** serves the Sunrise Presbyterian Church on Sullivan's Island, South Carolina.

After four and a half years as pastor of the Mayfield Central and Northville United Presbyterian Churches in New York, **Keith L. Koch (B)** accepted the call to be pastor of the Calvary Presbyterian Church in Wyncote, Pennsylvania.

Assistant chaplain at Whitworth College in Spokane, Washington, **Patrick W. Meehan (B)** is pursuing a master's degree in counseling.

**Debra A. Shevlin (B)** has left the New Providence Presbyterian Church in Maryville, Tennessee, to accept a call from the First Presbyterian Church in Winnsboro, Louisiana.

**Michael F. Smith (B)** was ordained last October and serves the Presbytery of Grand Canyon in the Synod of the Southwest.

Ordained a presbyter in the Missionary Church, **William G. Waun (M)** serves as a chaplain with Commander Amphibious Squadron Four in the U.S. Navy. He has been stationed with the peacekeeping forces off Beirut, Lebanon.

1981

**Donald R. Esa (B)** has become associate pastor at the Madeira Presbyterian Church in Madeira, Ohio.

**J. David Espey (B)** serves as second pastor at the Madla Interdenominational Church in Norway. Composed of oil industry-related personnel and their families, the

church represents 11 nationalities and more than 30 denominations.

**Ronald H. Radden (B)** is pastor at the Taunton Memorial Presbyterian Church in Taunton, New York.

**Robert C. Smith (B)** has accepted the call to be assistant pastor of the Warminster Presbyterian Church in Warminster, Pennsylvania.

The Highland Sixth Presbyterian Church in Highland Heights, Ohio, has called **Christopher C. Taylor (B)** to be pastor.

## 1982

**Robert D. Curtis (B)** is pastor of the Trinity Presbyterian Church in Oklahoma City, Oklahoma.

**Carol L. Danielson (B)** continues her work at the First Presbyterian Church in Ft. Wayne, Indiana.

The Presbytery of Monmouth announced the installation of **Frank R. Ditmars, Jr., (B)** and **Nancy Guthrie Ditmars (B)** as co-pastors of the First Presbyterian Church in Englishtown, New Jersey.

Into his third year as pastor of the Union Presbyterian Church in Los Angeles, **Keith E. Edwards (B)** commented on his work in an inner city/commuter church: "After a three-year vacancy in the pastorate—we are re-learning how to be a church, and have our work cut out for us!"

**Leslie J. Foltz-Morrison (B)** has joined the staff at the United Church of Rockville Centre, a United Church of Christ and Presbyterian congregation in New York, as part-time minister of Christian education.

**Gordon C. Fraser (B)** has earned a masters in social work degree from Rutgers University in New Jersey.

**Anne K. Havrilla (B)** has taken a position with the Northminster Presbyterian Church in Endwell, New York.

**James T. F. Hill, Jr., (B)** received a masters in social work degree from Rutgers University in New Jersey.

**Richard E. Hoffman (B)** has been called by the Norwich Corners Presbyterian Church in Norwich Corners, New York to serve as pastor.

**Gary C. Hundrup (B)** is excited at the opportunity to work as assistant for family ministries at the Central Kitsap Presbyterian Church in Bremerton, Washington. It is a young church (only six years old) and membership has been steadily growing and numbers 300 people at weekly services.

**Anderson Jones IV (B)** was ordained and has a pastorate at the Hillside Presbyterian Church in Oakland, California.

**Irene L. Stuart (B)** serves at the New Rochelle Presbyterian Church in New Rochelle, New York as assistant pastor.

**Michael B. Van Doren, Jr., (M)** recently accepted a teaching position in the practical theology department of Southeastern College of the Assemblies of God in Lakeland, Florida.

**Kenneth S. Williams (B)** has been ordained and serves as assistant pastor of the Inglewood Presbyterian Church in Bothell, Washington.

## 1983

**Anita M. Bell (B)** serves the Red Clay Creek Presbyterian Church in Wilmington Delaware.

**Guinn Blackwell-Eagleson (B)** was called to the pastorate of the La Marque Presbyterian Church in La Marque, Texas.

**Robert D. Cummings (B)** has taken a position at the First Presbyterian Church in Sewickley, Pennsylvania.

The Vocation Agency has announced the appointment of **Ann B. Jahnes (B)** as assistant pastor of the American Church in Paris.

**Timothy S. Lantz (B)** recently became pastor of the Plumstead Presbyterian Church in New Egypt, New Jersey.

Ordained last September in his home church in Carmi, Illinois, **H. Daniel Lewi (B)** is pastor of three Presbyterian churches in Maine: Leeds, Wales, and Hartford.

**Maureen J. Morris (B)** was made associate pastor of the Second Presbyterian Church in Indianapolis, Indiana, last summer. Her primary responsibilities are in Christian education.

**Stephen P. V. Parkins (B)** has taken a position as assistant pastor at the First Presbyterian Church in Hollister, California.

Ordained at her home church in Gladwyne, Pennsylvania, **Linda J. Robinson (B)** was later installed as pastor of the First Presbyterian Church of Coldwater, Kansas.

**Carl R. Schmahl (B)** holds a position at the First Presbyterian Church in King Ferry, New York.





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# Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY



A  
 Princeton  
 Pilgrim  
 at Germany's  
*Kirchentag*



# Alumni/ae News

Princeton  
Theological  
Seminary

Vol. XXIV, No. 3  
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Caroline Hartshorne, Bryan Kutcher,  
Wayne J. Vincent

## A Message from the President

Dear Colleagues:

One way in which professors continue their teaching ministry to alumni/ae is through their publications. Let me here call your attention to a number of books published recently by members of the Seminary faculty.

In *Philosophy for Understanding Theology* (John Knox Press), Diogenes Allen provides students of theology with a comprehensive introduction to how the discipline has been influenced by the philosophers from Plato to Gadamer.

Richard S. Armstrong's *The Pastor as Evangelist* (Westminster Press) not only puts the responsibility for evangelism where it belongs—on the pastor working with and through the congregation—but suggests how it can be done with integrity.

J. Christiaan Beker's seminal work, *Paul the Apostle: The Triumph of God in Life and Thought* (Fortress Press), has been re-issued in a paperback edition and remains "must" reading for every serious student of Pauline theology.

In the field of pastoral theology, Donald E. Capps has published two worthy books, *Life Cycle Theory and Pastoral Care* and *Pastoral Care and Hermeneutics* (both by Fortress Press), the latter employing the hermeneutical insights of Paul Ricoeur.

As a source book for the Jewish background to the New Testament, *The Old Testament Pseudepigrapha: Vol. 1* (Doubleday), edited by James H. Charlesworth, is unexcelled. Volume 2 will be published shortly.

Richard K. Fenn joins our faculty this fall as professor of church and society. His most recent book is *Liturgies and Trials: The Secularization of Religious Language* (The Pilgrim Press).

In *Biblical Interpretation in the Early Church* (Fortress Press), Karlfriedrich Froehlich demonstrates that current interest in hermeneutics has ancient roots that continue to nurture the discussion.

Daniel L. Migliore puts the world's preoccupation with power in theological perspective in *The Power of God* (Westminster Press) and provides an excellent resource for an adult education seminar.

Also joining the faculty this fall is Peter J. Paris as professor of Christian social ethics. His new book, *The Social Teaching of the Black Churches* (Fortress Press), should be read by pastors and members of white churches.

Published in the Overtures to Biblical Theology series, Katharine Doob Sakenfeld's *Faithfulness in Action: Loyalty in Biblical Perspective* (Fortress Press) demonstrates why the rumor of the death of biblical theology is premature.

We can all take pride in the Seminary's faculty not only for its continuing contributions to the advancement of scholarship but for its nurturing of the life and witness of the Church.

Faithfully yours,



Thomas W. Gillespie



## *Kirchentag:* Untranslatable and Unforgettable

What began as a gathering of lay people 36 years ago has become the largest church event in Germany.

by Suzanne R. M. Rudiselle

The *Kirchentag* is over. After a year of anticipating this remarkable event and then experiencing those six extraordinary days last June, I join the thousands of others who were there to witness and marvel at the church that is obviously alive and vital in all of Germany, East as well as West.

Two years ago, I had not even heard of the *Kirchentag*. The word isn't translatable, its members insist, except in spirit. What began as a gathering of lay people of the Evangelical Church in Germany in 1949 has become the largest church event in Germany. This year, the 36th meeting, which was

held in Düsseldorf, was attended by 144,000 people. That's right, 144,000! Although most of the activity of the *Kirchentag* was at the *Messegelände* (fairgrounds), lectures, workshops, services, and music and drama performances were held all over the city. Fifteen huge buildings held the majority of events, which began each day with meditations and Bible study (two of several activities in English). Throughout the day and evening, music filled the air—bands and rock groups and string quartets and more brass bands. There was particular emphasis on the music of Bach in churches and concert halls throughout the city.

Between lectures and workshops, we sang (in German). During lunch and before dinner, we sang and met new friends. The joy and level of commitment were the hallmarks of his diverse group of people representing the 17 member churches within the Evangelical Church and many other denominations around the world who came together in Christ's unity: old and young; male and female; black, white, yellow, and brown; in wheelchairs and on crutches; deaf and blind; military and civilian—we were all there to proclaim, "The Earth is the Lord's."

The preconference literature stated that "... this slogan [the Earth is the Lord's] is not a program, not even a *Kirchentag* program! ... It is an acceptance. And perhaps a provocative challenge. For who does not want to reclaim the world? ..."

Indeed, it *was* a challenge! Under the general theme taken from Psalm 24, which declares the universal Lordship of God, the subthemes of the *Kirchentag* were: To God Be the Glory, We Are His People, Obeying God rather than Man, Love—the Fulfilling Law, Steps toward Justice and Peace, The Future of the Word, and So Long as the Earth Shall Last. These subthemes were the subject of early 2200 events held each day throughout the six days from eight in the morning until 10 at night. In our workshops and seminars, we heard differing opinions on the nature of work and

the right to work, about ecology, about justice and peace making—all relating to the overarching question: What does it mean to say the Earth is the Lord's? We expressed ourselves vigorously but we also listened (with the aid of translators) to others whose perspectives and experience sometimes shot holes in our arguments. And we rejoiced in the fact that we could differ and still work for a better understanding.

#### From the American Point of View

How did it feel to be an American and a first-timer at the *Kirchentag*? It was humbling. The discussions didn't necessarily spring from the assumptions about world order that we Americans take for granted. The churches in Germany have had to take a good hard look at their recent past and come to terms with syncretism and the necessity to stand up and be the church in spite of government policy. It was humbling, too, because there are thousands of young people who are asking challenging questions of our generation that we haven't even been able to address, let alone answer. It was humbling just to be in the midst of so many Christians.

It was also exciting! Exciting to see the church alive and engaged in vigorous dialogue. More than that, to see the impact on the country as the church called into question the national and international policies not only of East

and West Germany but of many nations on matters of labor laws, nuclear and military buildup, ecology. (Government officials from East and West Germany were present and very much aware of the impact of this event; it's hard to ignore 144,000 people.)

It was exciting to see the diversity of Christ's Church and at the same time the striving for unity. It was exciting to see and feel the fervor of the young—80,000 of them under 19.

#### What Happens Now?

What happens now? Is it merely a time for reflection? Of course, but the challenge is to share this experience that has made me think and rethink and to hope that it provokes others to do the same. What does it mean to say, "The Earth is the Lord's"? How do we live so that our lives reflect that truth? What are the implications for us in our communities and in our country and in the world?

These aren't new questions, but they *are* timely and very much in the minds of Christians who are struggling with the issues of stewardship and discipleship in a world that is no longer simple.

The *Kirchentag* is one country's attempt to work it out with sisters and brothers who share a bond in Christ. It's something to think about. ¶

*Suzanne R. M. Rudiselle is associate director of Princeton Seminary's Center of Continuing Education.*

# More of Us Will Do Better

## A look at the new structure of the Alumni/ae Association



by Robert W. Battles, Jr.

**P**rincenton means a university to many Americans. To the rest of the world it means a seminary.

Our Seminary, with its rich heritage and tradition now spanning 173 years and its face turned toward the future, is called upon to provide leadership not only to the Presbyterian Church (USA) but to the ecumenical church as well.

As President Gillespie, the Board of Trustees, and the faculty set the direction for the years to come, a key ingredient in the success of the Seminary will be an informed and dedicated group of alumni/ae. Therefore, the Alumni/ae Association Executive Council (AAEC) has proposed to the Board of Trustees that a network of alumni/ae chapters be established throughout the world. Through

these chapters we will build cohesion among the graduates of the Seminary and strengthen their identification with their alma mater. In this way, the Seminary will be able to keep alumni/ae informed of its affairs and offer them services to enhance their interest. At the same time, the alumni/ae will be able to keep the Seminary strong by giving time and money and services as needed.

Many of us vote for our Alumni/ae Trustee, support various financial appeals, and ask our congregations to support the Seminary. However, unless we belong to one of the four active and long-standing alumni/ae chapters, we have no formal organization to represent us.

This is why the AAEC is com-

mitted to the establishment of alumni/ae chapters nationally and internationally. That's a big job but one that we are confident will be easily accomplished. For we believe that when clusters of alumni/ae are identified in certain geographical areas and key alumni/ae are supported in organizational efforts, the chapters will come into being and with great enthusiasm.

**The Idea of Alumni/ae Meetings**  
While attending the Center of Continuing Education four years ago, I asked Dr. McCord if he would visit Detroit, provided I could get a group of alumni/ae together. He did and we had a well-attended luncheon meeting at which both Dr. Dan Thomas and Dr. McCord



addressed the group. A second year saw the Detroit group come together again and Dr. Gillespie spoke at the third meeting. Last May, we held a day-long seminar featuring Dr. Daniel Miglior who spoke on various aspects of liberation theology. Alumni/ae who couldn't come for the whole day were invited for the luncheon and seminary update by Dr. Thomas. Similar seminars were held for alumni/ae in the Chicago and St. Louis areas.

We believe that events like these can be organized all over the country and internationally as well. Each chapter will be formed by local alumni/ae with assistance from the AAEC. Besides offering fellowship and support, we believe that we'll be able to create regional programs of continuing education as well as increase support for the programs offered at Princeton. A recruitment network can be put into place to enable the Seminary to enroll the best possible candidates for the ministry. We hope there will also be a placement network to assist the Seminary in finding and evaluating opportunities for graduates at all stages of ministry. Finally, we feel that such a system of chapters will increase the base of alumni/ae support for the Seminary.

### Council to Be Reorganized

The AAEC is also moving to reorganize the Council. Currently, the AAEC is composed of nine persons elected by the alumni/ae on Alumni/ae Day. After the Alumni/ae Trustee is elected by national and international ballot, and proposed to the Board of Trustees, that person serves as a member of the AAEC.


Beginning in the spring of 1986, elections for persons to serve on the AAEC will take place in three

national regions and in Korea. To ensure ethnic, gender, age, and ecumenical balance, there will be an at-large member appointed by the Executive Committee of the council from a pool of names submitted by the electing regions and other constituent groups. Gradually, we will begin to phase in a truly regionally and internationally elected AAEC.

In the spring of 1988, from among the members of the AAEC who have been regionally elected or appointed, three names will be nominated by the alumni/ae for election to the position of Alumni/ae Trustee. There will be no change in the way we vote for Alumni/ae Trustee; the only change will be that the names submitted to the alumni/ae will be from those serving on the AAEC who have been regionally elected. We believe

it's vital to maintain our tradition of holding a national and international election for our Alumni/ae Trustees. With the nominations for this important position coming from those who serve on the AAEC and who have demonstrated commitment to the Alumni/ae Association, we believe that your concerns about the AAEC will be better served.

As the AAEC works to bring our alumni closer together in mutually supportive ways, we would appreciate your suggestions and comments for developing chapters and enhancing our network throughout the world.

What a number of us are already doing, more of us will do better. 

*Robert W. Battles, Jr., is pastor of the First Presbyterian Church of Mount Clemens, Michigan.*

## Foose and Battles New President and Vice President of Alumni Association

At the annual meeting of the Alumni/ae Association held in Princeton last June, Dean E. Foose and Robert W. Battles, Jr., were elected president and vice president, respectively.

Foose is a graduate of the University of Texas at Austin and earned a B.D. at Princeton in 1964 and a Th.M. the following year. Since that time, his career has taken him to all points on the compass from the Plains of Texas Presbytery, where he was ordained in 1964, to the West Presbyterian Church in Wilmington, Delaware, where he became assistant pastor, to New York City as assistant pastor of the Broadway Presbyterian Church. Since 1972, Foose has served as pastor of the

Glading Memorial Church in Philadelphia.

Battles has earned two degrees from Princeton. In 1964, he received his Th.M. and after 10 years in the field, he returned for a D.Min. A graduate of Nyack College with a concentration in history, Battles went on to a master's degree in that field before entering Westminster Seminary in 1963. His first call was to the First Presbyterian Church in West Palm Beach, where he served as assistant pastor for two years. The Presbyterian Church of Bridgehampton, New York, called him as pastor in 1966. Since 1975, he has been pastor of the First Presbyterian Church of Mount Clemens, Michigan.



# A Different Kind of Ministry

Steve Strickler (83 M.Div.) is helping a small ethnic church find a new identity.

By Nathaniel Hartshorne

A few miles south of Somerville, New Jersey, is the town of Manville whose sons and daughters have helped produce the asbestos, magnesium, rock wool, and roofing materials that have made the Johns-Manville Company famous. Driving into town, you begin to see evidence of who lives here: Mucky's Music Studio is advertising Polish, Slovak, Ukrainian, Hungarian, and Russian cassettes and LPs and there is a sign in a grocery store window for "Heavy, Lose Lekvar" and homemade kolbasy and kiszky.

At the foot of South Sixth Avenue, the gold onion domes of a Russian Orthodox church gleam in the hot afternoon sun. On the other side of the street, there is a modest two-story building that might be mistaken for a row house except for its church-like facade at the entrance with its Calvinist star at the top. This is the Hungarian Reformed Church of Manville.

The pastor of this church is Steve Strickler ('83 M.Div.), a non-Hungarian Presbyterian from Portland, Oregon. In 1984, Strickler submitted his name as a

candidate to replace the late Andrew Hamza, the former pastor. Strickler's candidacy had created what the Presbytery of New Brunswick considered to be a rather unusual situation: How could a recent seminary graduate, not of Hungarian or even of Eastern European background, nor of the Hungarian Reformed Church, and not yet ordained, expect to succeed one of the best known figures of Hungarian life and culture in the nation? The answer has to do with Strickler's unusual credentials and the church's unusual needs.

## An Early Interest in Eastern Europe

Although not of Hungarian extraction, Steve Strickler is no stranger to Hungarian culture. Since the age of 16, he has been interested in Eastern Europe. "That was about the time I made an adult confession of faith in Christ," he recalls. "And coupled with that, I had an interest in the church behind the Iron Curtain. To me, Eastern Europe had become this incredibly intriguing, mysterious group of countries where the

church was struggling under oppressive governments."

At Princeton, Strickler's interest in Eastern Europe began to focus on Hungary. He had met several Hungarian students there and had had talks with Dr. James McCord, then the president of the Seminary. McCord had made many friends in Hungary because of his efforts to help Hungarians study at Princeton and because of his work with the World Alliance of Reformed Churches.

In his senior year, Strickler met Cynthia Plumstead, then a first-year student (who is now in her final year at Princeton) whom he married in the spring. That summer, Steve and Cindy departed for Hungary to travel and study there on a graduate fellowship.

"I think part of our leaning toward Hungary was that it was easier to get into," explains Cindy. "It's not as difficult to get a visa and you're freer to move around." The Stricklers also had the blessing of Reverend Hamza and Dr. McCord whose names opened doors for them throughout the country.

### Breaking the Language Barrier

Despite their enthusiasm for their new surroundings, the Stricklers were still faced with the barrier of the Hungarian language, a notoriously difficult one with which neither had even a nodding acquaintance.

"We spent the first half of the year in language school," Cindy recalls, "four hours a day, four days a week. Also, since we were a married couple, we had to live in an apartment off campus. So there was no way we could become as involved with the students at the seminary in Budapest as we had hoped."

By the beginning of the second semester, their focus had changed from studying in the seminary to

reaching out into the countryside. Because they had not been restricted to a dormitory and had found far more freedom than they had expected, they had traveled more and met more people. Moreover, Steve's M.Div. degree proved to be a valuable asset. "In Hungary," he explains, "having that degree is as good as being ordained." There was also unusual interest in Princeton Seminary among church people in Hungary. "Even in the smaller villages they had either known someone who had studied at Princeton or they had seen or heard of Dr. McCord." As a result, from March through May, the Stricklers were on the road accepting preaching engagements almost every weekend.

By this time, Steve and Cindy had learned enough of the language to make their way through simple conversations and both were able to compose sermons out of the kind of uncomplicated, straightforward sentences one finds in children's books. ("Jesus knew the rich young man. Jesus loved him. Jesus called him to follow.")

After almost six months of traveling around the countryside preaching sometimes three or four times a weekend and growing increasingly knowledgeable and enthusiastic about Hungary, it was not surprising that upon his return home, Strickler set his sights for Manville.



### The Struggle for a New Identity

The ordination of Steve Strickler and his appointment to the Hungarian Reformed Church of Manville by the Presbytery of New Brunswick was due, in large part, to Strickler's enthusiasm and persuasive powers and the close association between the Presbyterian Church (USA) and the United Church of Christ, with which the Hungarian Reformed Church of Manville is associated. I had to do, too, with that church's search for a new identity. Since it was built in 1915, the Manville church has served both as a source and a repository of Hungarian culture. In recent years, however, the church has been undergoing radical changes. "One of the key things we're struggling with now is our identity," explains Strickler. "We have two services on Sunday morning: an English-language one at 10 and a Hungarian one at 11. The English-language service will have, say, 40 people in the congregation and the Hungarian one maybe 10 or sometimes 20."

This bilingual approach is reflected in the church's emerging policy toward the community. While the smaller congregation would like to remain Hungarian, the larger one would like to break out of the old tradition. Steve explains: "Those who attend the English-language service are interested in the church being American, a community church. Up to now, they've never drawn people from the community unless they were Hungarian. And certainly they never called a non-Hungarian minister. But now we're seeking next-door neighbors, people from crosstown, and others from the whole community. The church must move outward and join the rest of the world, not close its eyes and concentrate on being Hungarian. I think most of the congregation realize that to survive



## The Reformed Church in Hungary Today

The Stricklers did not find the persecution of the Reformed Church they had expected in Hungary.

"Some kind of arrangement has been worked out between the church and the government so that both coexist quite peacefully," says Cindy Strickler. "The church seems to go about its business and take care of its own in terms of discipline without the state looking over its shoulder. If there is a problem, it's the responsibility of the Reformed Church's four bishops to take care of it." One such bishop, Tibor Bartha, is a member of the Hungarian Senate.

During their travels and work in Reformed churches throughout the country, the Stricklers were never questioned by authorities nor were their sermons or those written by pastors they met ever censored or even read. Pastors, he says, are free to preach on whatever topics they choose. None the Stricklers met or heard about, however, had challenged or even questioned the Kadar Government or its "New

Social Order" in their sermons.

The Stricklers' view is supported by Dr. James I. McCord, who has many close friends in Hungary and who says, "The underground church in Hungary is a myth used by fundamentalists to raise money." In fact, says McCord, the Kadar Government has publicly thanked the Reformed Church for preserving the Hungarian language throughout the nation's turbulent history.

The only oppression of the church the Stricklers heard about is in Slovakia (the eastern part of Czechoslovakia), Carpatho-Russia (formerly called Ruthenia), and Transylvania, where the Hungarian minority population is suffering what Hungarians call "cultural genocide." This is particularly true in the Reformed Church. In Transylvania, where the most severe repression is occurring, the Romanian Government has restricted enrollment at the Hungarian Reformed Seminary at Cluj to two or three new students a year and the institution is slowly dying.

they have to be inclusive. I think this is the reason they like having a non-Hungarian minister but one who speaks their language."

There is, too, a decline in interest among parishioners in teaching their children Hungarian. Strickler thinks that the older pastors in his synod are aware of this trend in the church, but are not willing to accept it. He hopes to convince them that the strength of the Hungarian Reformed Church is in its traditions, not its dependence on the Hungarian language. "I'll do all I can to make the language live, but that Hungarian-speaking congregation will never grow in numbers. To survive, we will have to open the doors of the church," Strickler says.

### Life in the Parish

Meanwhile, Steve appears to be happy with his life and work in this small parish of 70. Preaching remains his most difficult task, with two sermons (one in Hungarian, one in English) to compose each week and too little time to compose them. Although fluent in his adopted language (one Hungarian who has heard him preach says he speaks easily and without an accent), Steve nevertheless feels it necessary to have his sermons reviewed each week for grammar and usage by a Hungarian friend.

Cindy, who has spent the past year assisting pastors at the First Presbyterian Church of Englishtown, NJ, as part of her

field education at the Seminary, is enjoying a well-earned summer vacation. Her presence, however, has caused some confusion among parishioners. Steve explains: "They often ask me on pastoral calls, 'Why didn't you bring your wife and I have to explain that she doesn't make calls with me. The church knew when they hired me that they were not getting a traditional minister's wife because she's a minister as well.'"

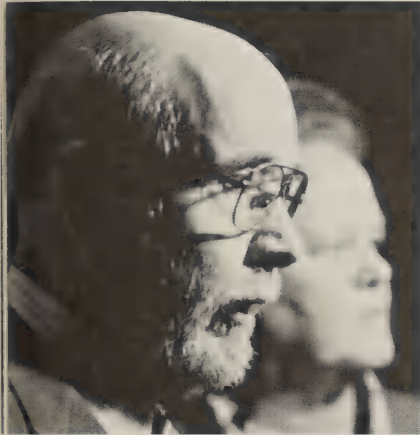
What's next in the Strickler career? Neither Strickler has an immediate plans, of course. But neither will rule out the possibility of someday sharing a parish. **P**

*Nathaniel Hartshorne is editor of the Alumni/ae News.*

# The Ordeal of Benjamin Weir

Faith and self-discipline kept him alive and sane during his long captivity.

by Nathaniel Hartshorne



When the Reverend Benjamin Weir (B.D. 1950) was seized on the streets of Beirut on the morning of May 8, 1984, he had no clearer idea of why he had been kidnapped than he had of why he alone among the seven American hostages was suddenly released the next month.

"I was forced down onto the floor of the car," he told reporters soon after his return to the United States. "Now what's going to happen? I wondered. But I had a very profound sense that I was in the hands of God. I was determined to do what I could for myself, trusting that God would, through human instrumentalities, bring about my release."

It was to be a long and agonizing wait characterized by anguish and boredom that Weir survived through self-discipline and faith. For reasons his captors never explained, Weir was kept in solitary confinement for 14 of his 16 months in captivity, chained either by his wrist or his ankle to a radiator. Rather than fight against the situation, he used it as his "Protes-

tant rosary," forcing himself to remember and thank God for the gifts he had received each day—a good night's sleep, enough food, his health, and memories of events and people he had enjoyed in his life. He imagined objects in his room as religious images—the light cord that extended from the ceiling as the arm of Michelangelo's Adam reaching for the hand of God, the slats in the shutter of his window as a cloud of witnesses. "I remembered phrases from the psalms, passages from the New Testament. I sang hymns in my head [hostages weren't allowed to sing any other way]."

Despite his being chained and forced to wear a blindfold in the presence of his guards, Weir still found "a certain measure of warmth" in his everyday communication with his captors who, he said, treated him with respect. They told him about their history and their religious beliefs and he told them about his, but such conversations were cautious. "Because I couldn't see them, I never really trusted them," he said. "They were very guarded in saying anything about themselves for fear of revealing their identity. I was guarded myself because I never knew what their objective was."

Occasionally, two or more of the hostages were allowed to be together and talk, and once all were taken to a room where they were left alone and allowed to remove their blindfolds, talk, read the Bible, and worship together.

## Good News in July


Early in July, again for reasons that were never explained, Weir's captors suddenly changed their

minds and allowed him to read a newspaper and listen to a radio news broadcast. It was then and in subsequent weeks that he learned about the hijacking of the TWA plane, and the kidnapping and release of the other American hostages. He discovered that his wife, representatives of the Presbyterian Church (USA), and particularly its Program Agency (with which he had been associated in Lebanon), and others had been working to obtain his release.

On the night of September 14, Weir was informed that he was to be released to take a message back to President Reagan. Within an hour, he was out and on his way home.

As a result of his long isolation, Weir says he has a better sense of his own "fragility, how easily one's life can be snuffed out." His ordeal gave him a new awareness of what the Scriptures mean to him and a deeper understanding of and sympathy for all those who are incarcerated or restrained.

Despite his ordeal, however, Weir feels sympathy for the Shiite community, which, like any other, is composed of many different people who "are not all of the same opinion as my captors." But he does not plan to return to Lebanon in the foreseeable future. "First of all, my life might be in danger. And I wouldn't want to be an embarrassment to the National Evangelical Synod [the Christian church in Lebanon and Syria with which he was affiliated as a fraternal worker]."

For the weeks and perhaps months ahead, his only mission is to work for the release of his fellow hostages. 

# Jim Moorhead: Princeton's Newest Church Historian

by Barbara Chaapel

One wouldn't expect to be discussing Hal Lindsey, the Reverend Jerry Falwell, and "end of the world" millennial theology with Princeton's newest American church historian, but to Jim Moorhead they are predictable elements of the current American religious scene if one has read one's history. A young scholar who came to the Seminary faculty from North Carolina State University just last year, Moorhead is primarily interested in the intersection of Christian faith and culture. Specifically, he wants to know how American churches have used eschatological or millennial symbols to describe American destiny.

"The nineteenth century in America was an age drunk on millennial imagery," he explains. "Northern Protestant churches viewed their struggle for Union in the Civil War as a Holy Crusade to establish God's kingdom on earth." The fact that the "Battle Hymn of the Republic" was written by a Unitarian shows how deeply imbedded in the American consciousness was this sense of participation in the coming eschaton, according to Moorhead.

Millennialism came to America by way of the Puritan tradition and is still powerful today. "Hal Lindsey's *Late Great Planet Earth* has a long historical lineage," is how Moorhead puts it. Simplified, millennialism is a belief in the coming reign of God on earth at the end of history. Images of the millennium and Second Coming have functioned in a variety of ways in American history. In the nineteenth century, many Pro-

testants believed that the labor of the saints would bring in the kingdom of God and so emphasized an activist role for Christians. "Religion," says Moorhead, "therefore becomes a gloss on the idea of progress." Thus, the nineteenth century wedding between political and economic theories of progress and the Protestant Church.

But today's millennialists, according to Moorhead, "often take a dimmer view of progress, believing instead that the current age will get worse and worse before the millennium." Such millennialists almost appear to relish portents of war or catastrophe as signs of the coming. "If things are so bad," the logic runs, "then the millennium must be near." Because "the saints cannot really affect the coming in of the kingdom," the church has downplayed social involvement.

To the non-historian's question of whether he agrees with the implications of such a view of history for a church in a pluralistic world, Moorhead ventures a brief personal value statement: "I don't think it bodes well for the church." But his goal is to uphold the historian's objectivity. "Although complete freedom from value judgments is neither possible nor desirable, a historian must keep a certain degree of distance from such judgments in the classroom and in scholarship. He or she best serves theology by holding up for examination the developments of the Christian Church. The examination itself, if it is accurate and objective, generates theological questions about the tradition." Theological questions,

in other words, are not primarily the historian's questions. Otherwise, teaching history becomes dogmatic.

## An Early Interest in History

Why does Jim Moorhead teach history to tomorrow's ministers? First, because it is a passion with him. "My interest in history began when I was growing up in Shippensburg, Pennsylvania, near Gettysburg," he remembers. He loved to study the American Civil War and American military history and spent many hours walking Gettysburg's battlefields. Naturally, then, history became his major at Westminster College and continued to fascinate him as he studied at Princeton Seminary with Leffert Loetscher and at Yale with Sydney Ahlstrom. His Ph.D. thesis under Ahlstrom was published in 1978 as *American Apocalypse: Yankee Protestants and the Civil War, 1860-1869*, and it won the Brewer Prize of the American Society of Church History for the best manuscript in the field.

But he teaches history, too, because "without some sense of memory we don't know who we are and can't function in the present. If we have amnesia, we don't know ourselves and cannot make sense out of our lives." Thus, if American Protestant seminarians today have no knowledge of the millennial tradition in their native church, they will not make sense out of the Jerry Falwells and Hal Lindseys of the 1980s, Moorhead believes, but tend to see them as strange anomalies. If students know history, however, "they know





that the Puritan settlers came to America with the view that they would play a role in the Second Coming," and so will be able to understand why subsequent Americans have often seen national experience from an eschatological perspective.

The thread of millennial thinking is clear. In the mid 1600s, Edward Johnson wrote to the settlers newly come to America's shores: "How for your full assurance this is the place where God will create new heavens and a new earth." Over 300 years later, Ronald Reagan, in a campaign speech during the '84 election, spoke of America as "the shining city." Pointing out the depth to which Americans assume a unique status for the country, Moorhead recalls that Walter Mondale did not question the image but merely said the city wasn't so shining.

Moorhead continues: "Millennialism is only one theme in American church history but it is a crucial one. Even non-Christians buy into the imagery, albeit in secularized form. The imagery has become a common cultural pro-


perty. We have a store of symbols that float freely about in our culture and are used by politicians as well as preachers to describe our destiny."

Moorhead is hesitant to equate the cultural millennialism with Bellah's idea of a well-institutionalized civil religion. Instead, he suggests that American public life draws upon religious symbols derived chiefly from the Judeo-Christian tradition. Public religion assumes protean forms, but its common element is the assumption that America is a unique or special agent of God's purpose.

To believe that any nation plays a key role above others in the coming of God's kingdom is presumptuous, of course, Moorhead asserts. However, the question of whether a society can have a common moral vision may be a legitimate one. To explore the question of what it means to have a nation and culture with overtly Judeo-Christian values could lead, Moorhead believes, to genuine dialogue about the roots of public life in common religious ideals. While anathema to some because

of a perceived self-righteousness, ironically Jerry Falwell and his Moral Majority are attempting to make the Gospel relevant to public life. An appropriate question for Christians who do not find themselves in the Falwellian camp is not whether to seek this relevance, but what the proper agenda for religion in public life should be.

**The Year Ahead**

In the 1985-86 academic year, Moorhead will teach a course entitled Search for a Christian America in which he hopes to investigate some of these questions. He will also teach American Protestantism after Darwin and Introduction to Church History II. He is currently working on an essay describing the history of theological interpretation in America. An ordained minister in the former Presbyterian Church in the United States, he also looks forward to doing some preaching in the Princeton area. 

Barbara Chaapel is director of public information.

# Carolyn Nicholson: Helping Students Maximize Their Potential

by Barbara Chaapel



“Anything to do with student academics” is the phrase Princeton’s new director of professional studies, Carolyn Nicholson, uses to describe her job. She emphasizes “student” to underline the distinction between herself and the academic dean, within whose purview are matters pertaining to faculty and curriculum. Her responsibilities, in contrast, focus on a student’s total academic career while in seminary.

A central question that frames her work with students is: How can the academic resources of Princeton Seminary work for an individual in helping him or her plan a seminary career? Each fall, she meets with the entering M.Div. class to discuss the process of outlining coursework, making sure that both requirements and elec-

tives tailored to an individual’s interests and vocational goals are considered. After this initial meeting, she is available to answer individual questions in greater depth whenever students visit her Hodge Hall office.

The variety of questions is surprising. A typical day might find her discussing the assignment of a faculty advisor with a Th.M. student; consulting with a transfer student about credits from another seminary; considering a student’s petition to drop or add a course; consulting with a professor about granting an extension to a student who is ill; counseling with a student about a Hebrew language requirement of his presbytery; or discussing enrollment in an elective course at Princeton University.

## A Liaison between Students and Faculty

In all of these cases, Nicholson views herself as a liaison between students and faculty. “Professional studies is involved in a three-way relationship. I must consider the students’ and the professors’ points of view and also represent the official academic policies of the institution,” she explains. She does not, however, make decisions about academic policy herself. The Committee on Professional Studies, charged with that responsibility, reviews individual cases and recommends and administers policy set by the faculty on such matters as grounds for academic probation or procedures for late registration. It also approves guidelines for extensions and waivers

One of my most important jobs is to understand the student experience at Princeton," Nicholson believes. She tries to do this by attending chapel, going to coffee hours, having lunch in the campus ceter, and periodically sitting in or classes. "A Princeton degree is more than the 78 credit hours needed for graduation. It is also participation in the campus community," she asserts. "That takes time and is one reason why a student cannot graduate in less than six semesters."

Participation in a campus community is also one of the reasons Colyn Nicholson came to Princeton. "I love dealing with people helping them maximize their potential, and I also love academics," she explains. A campus seems a logical place for her to work. "Education is about helping people grow, and I enjoy that," she continues. "I admire and appreciate an academic perspective on life. It nurtures me. I feel at home in it." Carly, that has always been the case for her. She has three degrees: a B.A. in psychology from Stanford University, where she was elected to Phi Beta Kappa; an M.A. in Christian education from San Francisco Theological Seminary (SFTS); and an M.Div. from Drew Theological School.

## Two Degrees, Two Coasts

There were 26 years between the two theological degrees. She explains: "In 1956, when I graduated from SFTS, women were not being ordained. I was commissioned instead." It was not until 1982, on the other coast of the United States, that she finally received the degree for professional ordainment.

But always a "person of the present," as she describes herself, she

did not waste time waiting for the church to catch up with her dreams. Her first three years out of seminary were spent teaching Iranian girls in a high school in Tehran. "I made the decision to go because it felt like the right thing," she reflects. "I packed up, flew to New York, sailed from New York to Beirut, and then took a rough bus ride to Tehran. At the time, it didn't occur to me that it was a wild thing to do!" During her three years there, her vacations gave her an opportunity to travel literally around the world.


Returning home, she spent a year working at Cameron House in San Francisco, a project of the Board of National Missions that worked with Chinatown's youth and families. From there, she took a position as director of Christian education at a large suburban church with 1800 children registered in the church school and 1000 in attendance on an average Sunday. "Nothing I studied in seminary really prepared me for that," she says, laughing. Then on to UCLA for two years as associate campus pastor before she accepted a job as DCE in the First Presbyterian Church in Burlingame. At the beginning of her fourth year of six there, a new pastor was called to the church—the Reverend Thomas W. Gillespie.

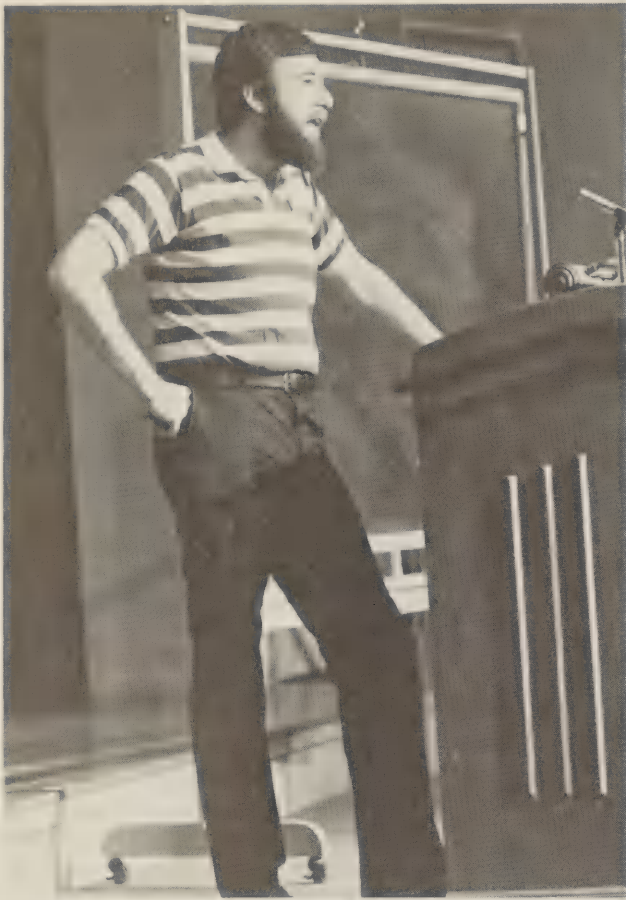
"I love the parish," she recalls, "and had planned to find a job in one even before I returned to get an M.Div." I looked for two years, meanwhile keeping my hand in by doing presbytery supply preaching, teaching the Bethel Bible series, and serving as a volunteer part-time hospital chaplain. Then the offer to come to Princeton came along and although it wasn't what I had planned, it felt right."

Nicholson describes herself as a person who is usually happy where she is. Now, working on a seminary campus in central New Jersey and living in a newly purchased home with her 14-year-old daughter Kathy is where she wants to be. Bucking the national tide, she actually prefers New Jersey to California. "I love the seasons and the history. Californians think history started with the Gold Rush in 1850. People take time to be people in the East, and I think there is less pressure here on kids growing up."

## A Streak of the Rugged Individual

There is a streak of the rugged individual in this woman who has traveled the world and the country to find her home in Princeton. The daughter of a Mormon mother, she went to a Mormon Sunday school until she was in third grade and then quit because she didn't like it. After that, she began going with her grandmother to a Presbyterian Sunday school. At 13, when her peers were joining the church, she asked to join, but her family did not agree. By 15, she was tired of waiting and announced that she was joining the church! She has been a Presbyterian ever since.

Listening to music takes up some of the free time that she doesn't spend with her daughter. She likes classical and "good" hard rock. Her record collection may be the only one in the Seminary administration that includes the Police, Led Zeppelin, the Beatles, The Who, and Bruce Springsteen. "I was in San Francisco during the 60s and heard Dylan and Janis Joplin and Jimmy Hendrix," she recalls enthusiastically. "Music has always moved me as an avenue through which significant things are expressed." 



Storyteller as well as minister, Michael Williams is concerned with the arts as a means of discovering the sacred in the secular.

## A Wonderful Coming Together

In July, nearly 350 people of diverse ages, background, and religious denominations celebrated the 44th annual meeting of the Institute of Theology. For two weeks (July 1-11), the visitors explored the multiple facets of Christianity and Culture, the conference theme. Among the 6 electives offered were seminars on such topics as the ways in which Christians today can become active in the movement for worldwide nuclear disarmament, the parables and dialogues of Jesus from the point of view of Eastern culture, and the ways in which faith can be expressed and understood through the images of art. It was, in the words of one participant, "a wonderful coming together." ¶

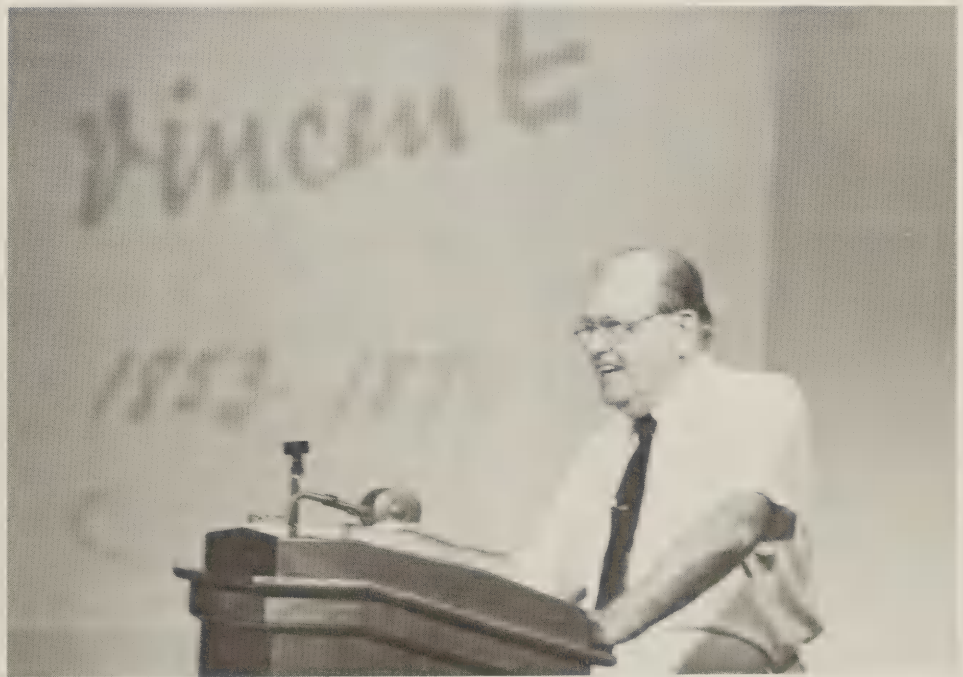


Ian Pitt-Watson, the preacher for the first week, contributed a sense of continuity and informality to the conference.

Attendance at the lectures of Kenneth Bailey of the Near East School of Theology in Beirut went from 90 to 250 in two days.



What impresses newcomers to the Institute is the extraordinary openness and warmth and spirit of affirmation of participants.



In his multi-media presentation on Faith and Visual Arts, Hugh T. Keenan, Jr., demonstrated visual examples of faith seeking understanding. Shown here, a music and slide show on Van Gogh.

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## 1918

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**J. Russell Bucher** (B) celebrated his 95th birthday on February 3, 1985. He is a resident of the Winebrenner Extended Care Nursing Home in Findlay, OH.

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## 1929

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After 55 years in the ministry, **William M. MacInnes** is retiring from full-time pastoral work. MacInnes, whose career has spanned several generations of Presbyterian history, is looking forward to occasional interim work. After graduating from Occidental College into a world gripped by the Great Depression, MacInnes went on to Princeton Seminary where the liberal-fundamentalist controversy was then raging. He has served as pastor to churches in New Jersey, New York, and California, as well as a campus pastor and the director of the San Diego Council of Churches. One of MacInnes' major accomplishments in that city was the inclusion of Roman Catholics in the Council of Churches, which was later renamed the San Diego County Ecumenical Conference. "The conference has provided an arena where Catholics and Protestants can talk together and do things together," he told the *San Diego Tribune*. "It doesn't mean we agree theologically altogether, but we can share our ministry."

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## 1930

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Ground-breaking ceremonies were recently held to celebrate the \$15 million addition to the Ridgecrest Retirement Village, in Davenport, IA, the culmination of the dream of **John W. Koning** (B) who founded the institution in 1966. The new addition will include 94 more apartment units and a 39-bed expansion to the existing health center, as well as an ice cream parlor, branch bank, and game, exercise, and meeting rooms. Mr.

Koning himself lives at the retirement facility.

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## 1931

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On April 12, 1985, more than 300 people celebrated the 50th anniversary of the founding of Camp Good News, Cape Cod, MA, by **W. Wyeth Willard** (B). Through the years, Camp Good News has become interracial, intercultural, interdenominational, and international in staff as well as clientele.

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## 1940

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After 45 years of ministry, **William O. Ragsdale** (B) has retired from the pastorate and is living in his hometown of Russellville, AR.

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## 1942

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**John F. Jansen** (B) has been professor emeritus of New Testament interpretation at Austin Seminary since June 1983. During 1984, he had sabbatical leave in Aberdeen and Cambridge and will be a visiting professor at Dubuque Theological Seminary in 1985.

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## 1943

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**John R. Bodo** (M) has retired from Immanuel Presbyterian Church in Tacoma, WA, as of June 1985. After a trip to Europe with his wife, Mary, he will be seeking another interim pastorate.

**Greer Imbrie** (B) has become pastor emeritus of the First Presbyterian Church in Bowling Green, OH.

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## 1944

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**John H. Galbreath** (B) retired from the Council of Theological Seminaries on September 6, 1984.

Hope Publishing House of Pasadena has just published **Thomas S. Goslin's** book *The*

*Church Without Walls*.

**Harold W. Kaser** retired from the First Presbyterian Church in Saginaw, MI, in November 1984. He is now director of church relations at Muskingum College, New Concord, OH.

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## 1945

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**Phillip Bembower** (B), former executive of Muskingum Valley Presbytery, served as a missionary to Japan for a year. He and his wife returned to the United States in July 1985.

**H. Richard Siciliano** (B) will resign in December 1985 as the executive presbyter of New Covenant Presbytery in order to become volunteer in mission.

**Paul D. Votaw**, minister of the Dakota Presbyterian Church in Dakota, IL, since 1980, retired after 40 years of ministry in July 1985.

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## 1946

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**William R. Dupree** (B) retired in August 1985 after 39 years in the ministry. He will become minister of visitation, Hamilton Presbyterian Church, Pittsburg, PA, in September 1985.

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## 1947

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**Edward A. Cooperrider** (G) retired after 27 years as book editor of Fortress Press.

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## 1948

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**Charles H. Jester** (B) has left the Union Church in Mexico City to become pastor at the International Protestant Church in Zurich, Switzerland.

**Frank Y. Ramsey** (M) retired from the First Presbyterian Church, Mt. Airy, PA, and the Westview Presbyterian Church on June 3, 1985.

## 1949

**Robert W. Bruns** (b) has been called from interim pastor to pastor of the Nederland Presbyterian Church in Nederland, CO.

**Mrs. Shirley H. Hamme** (E) reports that she and her husband visited Alma and Jim Wright (class of '50) in Sao Paulo, Brazil, in February 1985.

**Thomas G. Northcott** (B) is working on a book entitled *Jesus—The Man Who Claimed to be God*, a paraphrase of and commentary on the four gospels.

## 1950

On April 28, Reuters News Service published a report from a Kuwaiti newspaper, *Al Watan*, which stated that two journalists had visited **Bill Weir** (B) and two other Americans who have been kidnapped in Lebanon. The report stated that the kidnappers' terms for the release of the hostages included the release of 17 people jailed in Kuwait for the December 13 bombings in that country.

## 1953

**F. Morgan Roberts** (B) has become pastor at the Shadyside Presbyterian Church, Pittsburgh, PA

## 1954

**El John Roof** received his D.Min. degree from Fuller Theological Seminary in June 1985. Roof's D.Min. project focused on the area of church growth.

## 1956

**Richard C. Hettish** (B) was one of 11 Navy chaplains selected for promotion to the rank of captain. Dick presently serves as the assistant force chaplain and camp chaplain at Headquarters Fleet Marine Force, Pacific, Camp H. M. Smith, Hawaii.

**Paul G. Palmer** (B) has been elected moderator of the Presbytery of Chicago for 1986.

**Albert N. Wells** (D) has returned home to Jacksonville, FL, after completing his volunteer in mission work in Jamaica.

## 1957

**William G. Bodamer** (B, 66 D) has been named Millikin University's first Griswold Distinguished Professor of Religion. Bodamer came to Millikin as chaplain and assistant professor of religion in 1965. He was named professor of religion in 1978.

**J. Richard Hershberger** (B) received his D.Min. from San Francisco Theological Seminary in May 1985.

**Terrence N. Trice's** (B) *Research Guide to Philosophy* has been named among the Outstanding Academic Books of 1984 and Outstanding Reference Resources of 1984. These awards were announced in the May 1985 issues of *Choice* and *American Libraries*.

## 1958

**Alfred A. Glenn** (b) has become professor of theology at Bethel Theological Seminary, West, in San Diego, CA.

**Hughes O. Old** (B) has left the Faith Presbyterian Church in W. Lafayette, IN, to be a resident member at The Center of Theological Inquiry, Princeton.

**David D. Prince** (B) was recently elected chairman of the board of trustees of Westminster Choir College, Princeton, NJ.

**Richard A. Todd** (B), pastor of the First Presbyterian Church of River Forest, IL, received his D.Min. degree from Fuller Theological Seminary in June 1985.

## 1959

**Donald F. Chatfield** (B), professor of preaching and worship at Garrett-Evangelical Seminary in

Evanston, IL, has completed more than 1½ years as interim pastor at the First Presbyterian Church of LaGrange, IL. This is Chatfield's fifth interim preaching assignment in the Chicago Presbytery in the past six years.

Is this any way to raise money for mission? According to "Saint" **Paul Eckel** (B) (see photo), the answer is "yes." Eckel, currently pastor at the First Presbyterian Church in Atlanta, donned this outfit in order to participate in First Church's youth-sponsored Run for Missions at the 1985 Mission Conference held at the church. Eckel appeared in full jogging regalia at the Wednesday Bible Study Hour, the Women's Bible Class, and the session meeting to solicit pledges for his one-mile run. As a result of his efforts, he raised \$1100.50 in pledges of the \$3000 needed for projects among the Caius Indians and for the church's Youth Summer Mission Project.



**D. Gordon Jewett** (B) has become associate pastor at the Second Presbyterian Church in Kansas City, MO. He also reports that his son, David Blair Jewett, is a national Presbyterian Scholar at Whitworth College in Spokane, WA.

**Raymond E. Judd, Jr.** (B) received an honorary Doctor of Divinity degree from the School of the Ozarks in recognition of his long-

time service to Trinity University and the field of Christian higher education.

**Kenneth Miller (B)** has become interim associate pastor at the First Presbyterian Church, Lockport, NY.

**John M. Robertson's (B)** book *Pardoned: Prayers and Promises for Prisoners* was recently published by Tyndale House.

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## 1960

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**Craig W. Cashdollar (B)** is serving as interim pastor of the First Presbyterian Church of Cochran, PA.

**Douglas D. Hall (B)**, head of staff of the Community Presbyterian Church in Lombard, IL, received his Doctor of Divinity degree from Northern Baptist Theological Seminary in June. Hall's doctoral project was entitled "Training Lay People for Effective and Sensitive Parish Calling."

**John W. Hornfeldt, Jr., (B)** was recently appointed the director of management information systems for the Massachusetts Society for Prevention of Cruelty to Children (MSPCC). In this new position, Hornfeldt will manage all computer and data processing work for MSPCC.

**William J. Kirkman (B)** of Henderson, NV, is a full-time marriage and family counselor.

An English teacher in Noorvik in the Alaskan Arctic, **William J. Riek (B)** also serves as summer pastor at the Elk City Community Church in Elk City, ID.

**Charles A. Sommers (B)** of Birmingham, MI, reports that he is a member of the board of directors of the Presbyterian Village, Redford, MI, and the nominating committee of the Detroit Presbytery. His wife, Priscilla, serves as the coordinator for Cranbrook Hospice Care, Inc. The Sommers' youngest child, Charlotte, has followed her father into the ministry and serves as assistant minister to the First Presbyterian Church of Greenwich, CT.

**John H. Valk (B)** has completed 15 years as the chaplain of the Elmira Correctional Facility and Reception Center in Elmira, NY.

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## 1961

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**Abigail Rain Evans (B)** received her Ph.D. in philosophy/bioethics from Georgetown University in May 1984. She recently accepted the position of senior staff associate at the Kennedy Institute of Ethics, Georgetown University, and director of health ministries of the National Capital Presbytery.

**Ronald B. Rice (B)**, pastor of the First Presbyterian Church in Centralia, WA, received the 1985 Whitworth College distinguished Pastoral Leadership Award in May 1985. Nominees for the award must have been related to a congregation for at least five years, have demonstrated the ability to lead young people into Christian higher education, and possess a variety of pastoral leadership skills.

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## 1962

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After 26 years of military service, **David J. Woehr (B)** is now the director of pastoral care at the Northern Ocean Hospital System, Point Pleasant, NJ.

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## 1964

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**S. James Campbell (B)** returned to Ireland after 12 years in Malawi, Africa. He is now a minister at the Cooke Centenary Presbyterian Church in Belfast.

**William L. Flanagan (B)** was recently named executive coordinator of the National Association of Single Adult Leaders (NASAL). The NASAL is an ecumenical network of lay and professional persons seeking to raise the consciousness of the church regarding its ministry.

**Richard G. Yates (B)** recently returned home from a 2½ month volunteer assignment in the Sangli Industrial School, India.

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## 1965

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**Stuart L. Cameron (B)** has moved from the First Presbyterian Church of Carr, CO, to the Hartford Street Presbyterian Church in Natick, MA.

**Jay H. Ellens (M)** is currently head of staff of the Westminster Presbyterian Church in Detroit, editor-in-chief of the *Journal of Psychology and Christianity*, a therapist with a private practice and a lecturer on the interrelationship between psychology and religion.

**Robert E. Larson, Jr. (B)**, executive director of Contact Teleministries since 1971, has resigned the position and hopes to return to the pastorate.

**James S. Welch (B)** is the associate executive director of the Coalition for Christian Outreach in Pittsburgh. He is also president of Summer's Best Two Weeks, a summer residence camp.

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## 1966

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**William P. Findlay (B)** is presently serving as the pastor of the First Presbyterian church of St. Louis, the oldest Protestant church in St. Louis.

**William W. Mull, Jr. (M)** has been teaching at Scott Theological College in Kenya for the past several years and also serves as vice principal for the school. He is on furlough from July 1985 to August 1986.

**Suzanne Noble (B)** was honored by Women's Way of Philadelphia for her work as an attorney at Delaware County Legal Service Inc., with victims of domestic violence.

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## 1967

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**Donald Caughey (B)** has become the Administrator for the Indiana Commission for United Ministries in Higher Education.



**Nancy Ferguson Pederson** (e) was ordained at Union Theological Seminary in Richmond, VA, on May 12, 1985. She is currently serving as dean of student life at Union Theological Seminary.

After five years in investment real estate, **John L. Shriver** (B) has returned to the ministry and is presently serving the Presbyterian Community Church of Pleasanton, CA.

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## 1968

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**Charles M. Beck, II** (B) is an analytical chemist at GTE Labs in Waltham, MA.

**Richard C. Brand** (B) was invited to participate in Religious Emphasis Week (January 22-24, 1985) at Peace College in Raleigh, NC, as the keynote speaker.

**Drothy Grannell** (e) is now the Director of Parent Relations at the College of St. Benedict in St. Joseph, MN.

**Bry J. Gruver** (B) is now the administrator of Salina Presbyterian Manor, Salina, KS. The Manor is one of 14 operated by Presbyterian Manors of Mid-America, a mission agency of the Synods of Mid-America. He is the former director of the Salina County Commission on Aging.

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## 1969

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**Pil E. Mundschenk** (b) was promoted to full professor in the Department of Philosophy and Religious Studies at Western Illinois University.

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## 1971

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**Gorge Brown, Jr.** (M) received the Pitt Humanitarian Service Award given by the West Michigan Association for Counseling and Development. The award acknowledged the Rev. Brown's role in establishing the Linda Viderveen Children's Festival, an annual event held in memory of a member of Mr. Brown's church.

**John C. Carr** (M) was elected Diplomat in the American Association of Pastoral Counselors in April 1985. He also received a research prize from the Canadian Association for Pastoral Education in January 1985.

**Robert H. Saxby, Jr.** (B), pastor of the Covenant Presbyterian Church in Napa, CA, received his D.Min. from Austin Presbyterian Seminary in May 1984.

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## 1972

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**Brian H. Childs** (B), presently an adjunct professor at New Brunswick Theological Seminary, will become associate professor of pastoral theology and counseling at Columbia Theological Seminary. Childs also co-authored with Seward Hiltner *Pastoral Theology: An Annotated Bibliography* for the ATLA Bibliography Series.

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## 1973

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**John V. Carlson** (B) of the Hyattsville Presbyterian Church received his M.S. in pastoral counseling from Loyola College of Maryland in May 1984. He was also elected vice president of the Atlantic Region of the American Society of Pastoral Counselors.

**Craig R. Dykstra** (B) has returned to Princeton Theological Seminary as professor of Christian Education.

**Randall Lee Saxon** (B), pastor of the First Presbyterian Church of Southampton, NY, recently completed his book *Voices in the Wilderness: The Emergence of the Presbyterian Church in America, 1607-1706*, which was published by Brentwood Christian Press in Columbus, GA. In May 1985, he also conducted an historical tour of English and Scottish Presbyterian sites for a large group of Presbyterians.

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## 1974

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**Robert J. Elder** (B) of Port Arthur,

TX, moderated the General Assembly Committee on Mission and Program Organization at the 1985 General Assembly. At the G.A., the committee held hearings and made recommendations regarding the proposed *Life and Mission Statement* of the PCUSA.

**Jeffrey and Marcia Myers** (1974B and 1979B) are serving as co-pastors of the Spring Valley Presbyterian Church in Huntington, WV. Marcia also serves as a church consultant to the Greenbrier Presbytery.

**John A. Patton** (M) was recently appointed ecumenical chaplain at LaTrobe University in Victoria, Australia.

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## 1975

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For My Class

I would watch you, classmates,  
mount your years  
Like pulpits, treading up the daily  
grind  
Of rapture, snatched up sometimes  
by your ears  
So roughly that the friction makes  
you shine:  
And I would listen, for some  
things you say  
Are struck straight from the  
lightning-stone of God,  
And some are cut by tramping day  
on day  
Across the wet cemetery sod.  
I, too, am ten years down the road  
of death;  
Though I remain within the walls  
of schools,  
I climb dark stairways too, am  
short of breath,  
And face poor listeners, talking  
like a fool.  
I pray in time this class of aging  
fools will be worn bright, as God's  
familiar tools.

Kent L. Gramm

**Milton J. Coalter, Jr.** (B) has been named librarian and assistant professor of bibliography and research at Louisville Presbyterian Theological Seminary.

**Theodore A. Gill, Jr. (B)**, formerly campus pastor at Southern Illinois University, Carbondale IL, received a master's degree from Oxford in 1984. He will be returning to PTS in September 1985 for the Ph.D. program.

**Robert S. Mills (B)** graduated from law school in May 1985. He has resigned as representative to the Illinois Farm Works Ministry to become an attorney for a local legal aid society.

**Jeanne Stevenson Moessner (E)**, research fellow for the past academic year at the Candler

School of Theology of Emory University, will become an adjunct professor in practical theology at Columbia Theological Seminary beginning in September 1985.

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## 1976

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**Shanda M. H. Carignan (B)** was ordained to the Diaconate of the Episcopal Church in June 1984, in Dayton, OH.

**Alan Wayne Deuel (B)** has been installed as the co-pastor of the First Presbyterian Church of Santa Monica, CA.

**Paul F. Laubenstein, 1919b**  
Died June 1, 1985, at the age of 94. Dr. Laubenstein was professor emeritus of religion at Connecticut College where he had been on the faculty since 1928. Composer, musician, and critic as well as a teacher, Professor Laubenstein was a contributor to *The Diapason* as well as *The Atlantic Monthly*, *Sewanee Review*, *Books Abroad*, and *The Christian Century*. Professor Laubenstein was a prolific composer whose Christmas carols have been published and enjoyed throughout the world. Throughout his career, he was active in music at Connecticut College where he taught flute and organized the Palestrina Society, an a cappella chorus.

**Harmon L. Hoffman, 1923B**  
Died January 14, 1985, at the age of 92 in Charlotte, NC. A graduate of Trinity College in North Carolina, Hoffman served as pastor in Raspeburg, MS; Evergreen, AL; and Luray, VA. He was also a professor of psychology at Erskine College in Due West, S.

**Earl C. McConnelee, 1923M**  
Died April 2, 1985, at the age of 90. Born in Delancy, NY, Mr. McConnelee received degrees from Muskingum College and Xenia Theological Seminary before receiving a Th.M. from PTS in 1923. After being ordained by the UPCNA, he served as a missionary to Sialkot, in the Punjab region of India, from 1923-29 and later as stated supply in churches in Colorado, California, and New Mexico. He also served as the pastor to churches in Moran, K., and Stockton, MO.

**William T. Magill, 1925B**  
Died June 5, 1985, at the age of 87. He received his undergraduate degree from Maryville College in 1922. He was ordained by the Presbytery of New Jersey in 1944 and served churches in Cedarville and Trenton before moving to the First Presbyterian Church of Farmington, MO, in 1942. He served a number of other churches before retiring in 1965.

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## Weddings

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M. Elizabeth Jordan Wycoff (57E) to Edward C. Graf  
Jonathan T. Pyne (63B) to Carla MacKlantz  
Kathy Neubauer (67E) to Dr. George C. James  
Elizabeth Lester (79B) to Alexander Shaw  
Mary E. Summers (81B) to Carl F. Washburn, Jr.  
Howard W. Boswell, Jr. (84B) to Bronwen K. Woodson (85B)

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## Births

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Matthew Patrick to John P. McDowell (75B) and Janet on April 6, 1984  
William Charles to Louise Upchurch Lawson (76B) and William H. Lawson, Jr. on October 16, 1983  
Daniel Halsey to William L. Hathaway (77B) and Alison B. Halsey (77B) on November 12, 1984  
Andrew Stephen to Stephen J. Price-Gibson (77B) and Caroline on April 20, 1985  
Connor M. Steinbrook to William M. Steinbrook, Jr. (77B), and Patricia in November 1984  
Christopher George to Sarah Foulger (79B) and Russell Hoffman on March 14, 1985  
Ian Alexander to Elizabeth Lester Shaw (79B) and Alexander Shaw on July 25, 1984  
Katy Diane to Thomas A. Sweet (80B) and Kimberly on March 15, 1984  
Henry William to Suzanne E. Schafer-Coates (81B) and David Schafer-Coates on May 18, 1985

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## Adoption

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Hoon Kim, 10 years old, by John D. Gibbs (77B), July 1984

**Jan R. Klosterboer, 1927G**  
Died November 11, 1984, at the age of 93 in Jefferson, IA. Born in Waver Eastfriesland, Germany, Klosterboer was graduated from the University of Dubuque in 1948, the Dubuque Theological Seminary in 1920, and McCormick Theological Seminary in 1921 before entering Princeton in 1926. Between 1921 and 1926, he served as stated supply in churches in Iowa and Kansas and in 1929 became pastor at Waukon, IA. From 1948 until his retirement in 1983, Klosterboer served parishes in Leeding, MN, and Manila and Pella in Iowa.

**Elwood M. Schofield, 1928B, '36M**  
Died April 23, 1985, at the age of 80 in Black Mountain, North Carolina. Schofield was a graduate of New York University and received a doctorate in Greek from Southern Baptist Seminary in Louisville, KY. In addition to serving in churches in Pennsylvania and New Jersey, he also served as a professor of Greek and dean of the faculty at The King's College from 1948-52.

**Edgar Allen Potts, 1929B**  
Died June 10, 1985, at the age of 82. A graduate of Randolph-Macon College, Potts served churches in New Jersey and Canada before being ordained by the Virginia Annual Conference of the Methodist Church in 1932. From 1932 until his retirement in 1972, Potts served a number of churches within the Conference as well as serving as the district superintendent for both the Norfolk and Lynchburg districts. He received the degree of Doctor of Divinity from Randolph-Macon College in 1948.

**Eugene C. Blake, 1932B**  
Died July 31, 1985, at the age of 80. As stated clerk of the Presbyterian Church in the U.S.A. from 1951 to 1966, president of the National Council of Churches (1954-1957), and general secretary of the World Council of Churches (1956-1972), Eugene Blake became a renowned leader in the struggle for a more unified and progressive

church. During the 1950s and 1960s, he took a strong and often courageous stand in support of civil rights and against McCarthyism and the Vietnam War.

Raised in St. Louis and educated in public schools there and at Lawrenceville School, Blake went on to Princeton University where he was graduated in 1928 with a degree in philosophy. After his marriage to Valina Gillespie and a year at New College in Edinburgh, Scotland, he entered Princeton Seminary.

In the 1930s, he served a Christian mission post in Lahore (then in India, now in Pakistan) as a teacher and later was called to pastorates in New York City, Albany, and Pasadena, California.

**Ardel Watson Christie, 1934b**  
Died January 16, 1985, at the age of 75. Christie graduated from Fairmount State College in 1931 and attended PTS from 1931-34. His first parish was the Neville Island Presbyterian Church in Coraopolis, PA. In addition to his pastoral duties, he was also an editor of religious books in Chicago.

**Marthinus Smuts Louw, 1935M**  
Died February 22, 1985, in South Africa at the age of 74. Born in Prince Albert Cape Province in the Republic of South Africa in January 1911, Louw received degrees from the University of Stellenbosch and Stellenbosch Theological Seminary before coming to PTS. He was ordained in the Dutch Reformed Church of South Africa and served a number of churches in that country before retiring in 1972.

**John R. Gray, 1939M**  
Died at the age of 71 in Perthshire, Scotland. Gray was a graduate of Glasgow University and received degrees from Yale Divinity School as well as Princeton. He was called as assistant pastor at the Barony parish church in Glasgow in 1939 and served as chaplain in the Royal Navy from 1941 until 1946. He became pastor at St. Stevens in Glasgow in 1946 and at Dunblane

Cathedral from 1966 until his recent retirement.

**Donald Crawford, 1940B**  
Died May 26, 1985, at the age of 78. A graduate of Yale University, Mr. Crawford was a businessman for a number of years before entering PTS in 1936. He served churches in Sag Harbor, NY; Philadelphia, PA; and Minneapolis, MN. From 1963-77, he conducted a religious radio program, which was broadcast from Sag Harbor, NY.

**Victor P. Wierwille, 1941M**  
Died May 20, 1985, near New Knoxville, Ohio, at the age of 68. Shortly after beginning his first pastorate at Payne, Ohio, in 1941, Wierwille started "Vesper Chimes," a weekly radio broadcast. Wierwille retired in 1982.

**James Davis Brown, 1952G**  
Died April 12, 1985, in Duarte, CA, at the age of 75. Born in Mussoorie, India, in 1909, Brown received his undergraduate degree from Muskingum College in 1931 and his Th.B. from Pittsburgh-Xenia Theological Seminary in 1934. He served as a missionary to India and Pakistan from 1936-58 and missionary/commission representative on COEMAR Pakistan from 1958-67. He also served as a missionary/personnel consultant in the Middle East and Africa. He was the assistant pastor of the First Presbyterian Church of San Diego before retiring in 1973.

**Frank Lucia, 1967M**  
Died November 5, 1984, at the age of 57. The pastor of the Avenue United Methodist Church in Milford, DE, at the time of his death, Lucia served churches throughout the Delmarva Peninsula Conference. Lucia was active in efforts to provide affordable housing for low-income families in southern Delaware. He also served on several committees of the Delmarva Peninsula Conference including the board of social concerns, the finance and administrative committee, and also on the board of directors of Peninsula Homes and Hospitals.

## In Memory Of:

The Reverend Dr. Arthur M. Adams (Class of 1934) to the Arthur M. Adams Scholarship Endowment Fund

John Rea Bamford to the Education Fund

Rose Carlucci to the Joseph and Rose Carlucci Memorial Scholarship Endowment Fund

The Reverend Dr. John T. Galloway (Class of 1933), Trustee Emeritus, Princeton Seminary, to the John T. Galloway Award in Expository Preaching

Bertha Gehman to the Reverend Dr. Orion C. Hopper Memorial Scholarship Endowment Fund

Dr. Norman Victor Hope, Archibald Alexander Professor of Church History Emeritus, Princeton Seminary, to the Norman Victor Hope Memorial Scholarship Endowment Fund

The Reverend DeLloyd Huenink (Class of 1931) to the Scholarship Fund

Dr. David Hugh Jones, Professor 1942-1970, Princeton Seminary, to the David Hugh Jones Memorial Scholarship Endowment Fund

Richard H. Lackey, Jr. to the Richard H. Lackey, Jr. Memorial Scholarship Endowment Fund

Mary B. Linen to the Mrs. Mary B. Linen Memorial Scholarship Endowment Fund

Dr. John A. Mackay (Class of 1915), President 1936-1959, Emeritus 1959-1983, Princeton Seminary, to the James I. McCord Presidential Chair and to the John A. Mackay Presidential Chair

Josephine W. Massa to the John A. Mackay Presidential Chair and to the James I. McCord Presidential Chair

Hazel Thompson McCord to the Hazel Thompson McCord Chair in Historical Theology, to the James I. McCord Presidential Chair, and to the Reverend Dr. Orion C. Hopper Memorial Scholarship Endowment Fund

Dr. Lak-Geon George Paik (Class of 1925) to the John A. Mackay Presidential Chair and to the James I. McCord Presidential Chair

Julie Revsin to the Julie Revsin Memorial Scholarship Endowment Fund

Dr. William E. Stevenson to the Education Fund

The Reverend John B. Tavaglione to the Scholarship Fund

## In Honor Of:

Newton W. and Betty C. Bryant to the Newton W. and Betty C. Bryant Scholarship Endowment Fund

The Reverend Dr. Charles J. Dougherty (Class of 1954) to the Scholarship Fund

Helen Hiltner to a professorial chair in Dr. Seward Hiltner's name

Dr. and Mrs. W. Edward Jordan to the James I. McCord Presidential Chair and to the John A. Mackay Presidential Chair

Dr. Guy E. Lambert (Class of 1938) to the John A. Mackay Presidential Chair

The Reverend Nancy J. Lammers (Class of 1981) to the Graham Kislingbury-First Presbyterian Church of Burlingame Scholarship Endowment Fund

Dr. James I. McCord, President Emeritus, Princeton Theological Seminary, to the James I. McCord Presidential Chair and to the John A. Mackay Presidential Chair

The Reverend C. Landis Mellinger (Class of 1984) to the Scholarship Fund

Dr. Robert W. Scott (Class of 1945) to the John A. Mackay Presidential Chair

The 25th anniversary of the ordination of the Reverend David B. McDowell (Class of 1960) to the James I. McCord Presidential Chair and to the John A. Mackay Presidential Chair

The 50th anniversary of the Reverend Dr. Glenn D. Puder's graduation to establish the Glenn (M.Div. '35) and

Dorothy Puder Scholarship Endowment Fund

John R. Seaman (Student at Princeton Theological Seminary) to the Scholarship Fund

## Continuing Education Calendar

### SEPTEMBER

30 Planning Your Continuing Education

30-

Oct. 1 Students' Lectureship on Missions

### OCTOBER

7-10 Wholistic Health Care and Ministry

14-17 Preaching the Songs of the Bible

14-17 Understanding and Preaching the Gospels on the Basis of Competition Criticism.

21-23 Sacraments and the Congregational Mission

21-24 Maximizing People Skills in Ministry

22-23 Healing and Wholeness: Physician and Clergy in Shared Ministry

28-31 Developing Personal and Congregational Prayer Life

29-  
Nov. 1 Off-Campus Seminar: Fort Worth, TX  
Does God Lie? Studies in Jewish Faith and Action: Bible Studies from the letter of James

### NOVEMBER

4 First Monday

The Issues of Age: Challenges to the Church and Society

4-7 Self-Renewal

4-7 Managing Conflict

8-9 Christians with Secular Power

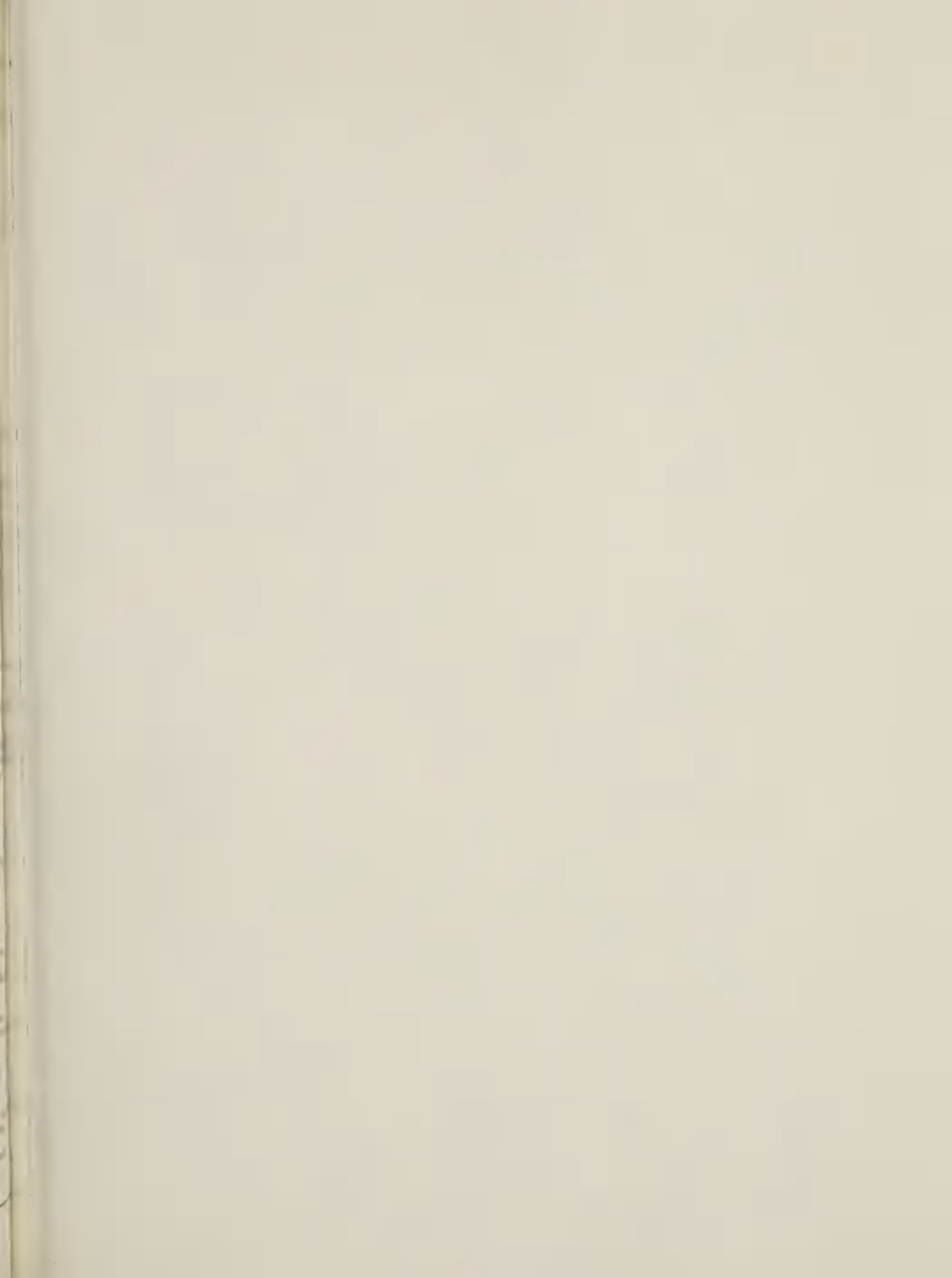
11-13 Knowing, Seeing, and Telling the Gospel

15-17 World Religions Conference Stage 1: Understanding the World Religions

18-21 Paul: Model for Personal Transformation

18-21 Art and Exegesis: The Artist and the Church's Utterance

24-26 Voluntary Organizations are Different!



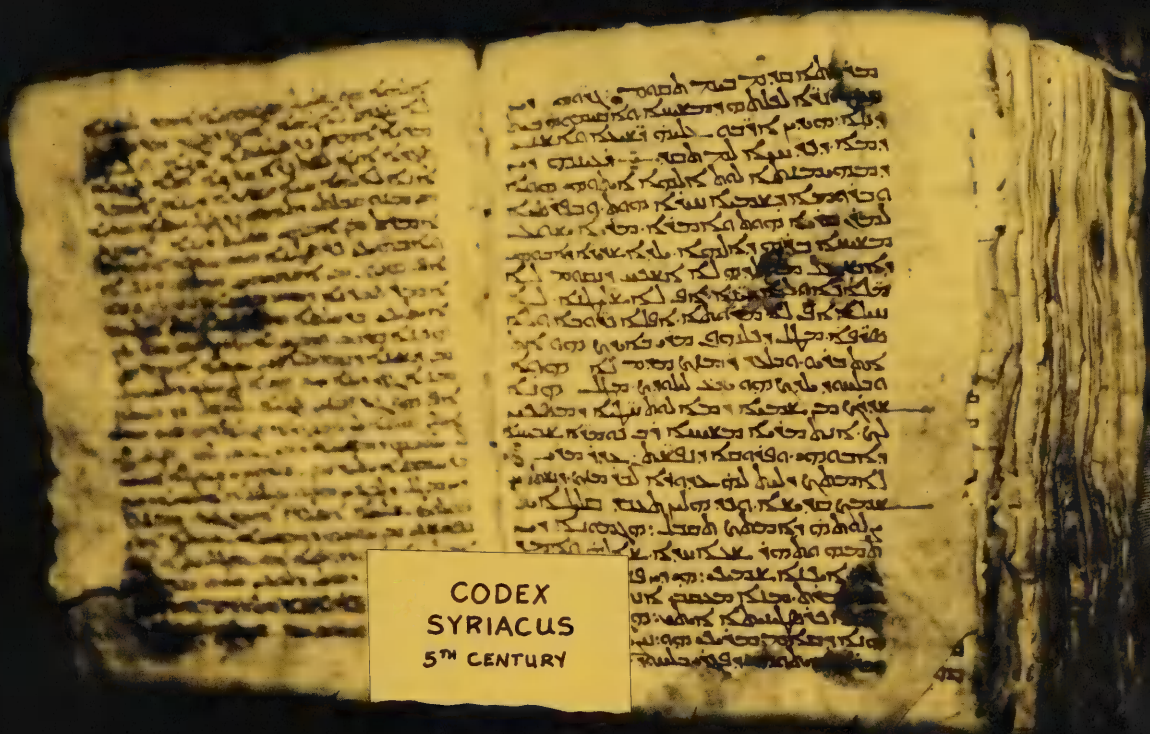
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# Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY



CODEX SYRIACUS  
5<sup>TH</sup> CENTURY

Getting Closer to  
the Historical Jesus





# Alumni/ae News

Princeton  
Theological  
Seminary



Vol. XXIV, No. 4  
Fall 1985

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Photos on pages 7, 8, 11, 12, 13, and 15 by  
Wayne Darbonne

## A Message from the President

Dear Colleagues:

Even in this 174th year of its service to the church, Princeton Theological Seminary is still building.

Faculty-building continues to be a high priority. Two new professors joined the faculty in 1983, four in 1984, and seven in 1985. Next year, the Reverend Christine M. Smith will begin her teaching ministry here in homiletics, following the completion of her doctoral program at the Graduate Theological Union. Some of these have succeeded faculty members who have retired, while others have been called to newly created positions.

This faculty building process will continue into the future as we seek a successor to Dr. Samuel H. Moffett, who retires at the conclusion of the current academic year, and as we seek occupants of the new presidential chairs in honor of Drs. Mackay and McCord. The response of the alumni/ae to the endowing of these chairs has been extremely gratifying, and we are thankful for your splendid support of this effort.

Now the Board of Trustees has authorized an ambitious building program that will enhance our physical facilities. The Theological Book Agency, long located in the basement of Stuart Hall, has been moved to its new home on the ground floor of the Mackay Campus Center. This is the first step toward the complete interior renovation of Stuart Hall in the summer of 1986. By devoting all three floors plus the basement to lecture halls and seminar rooms, Stuart Hall will provide the educational space needed for the foreseeable future. As renovated, it will also be accessible for the first time to those who are physically handicapped.

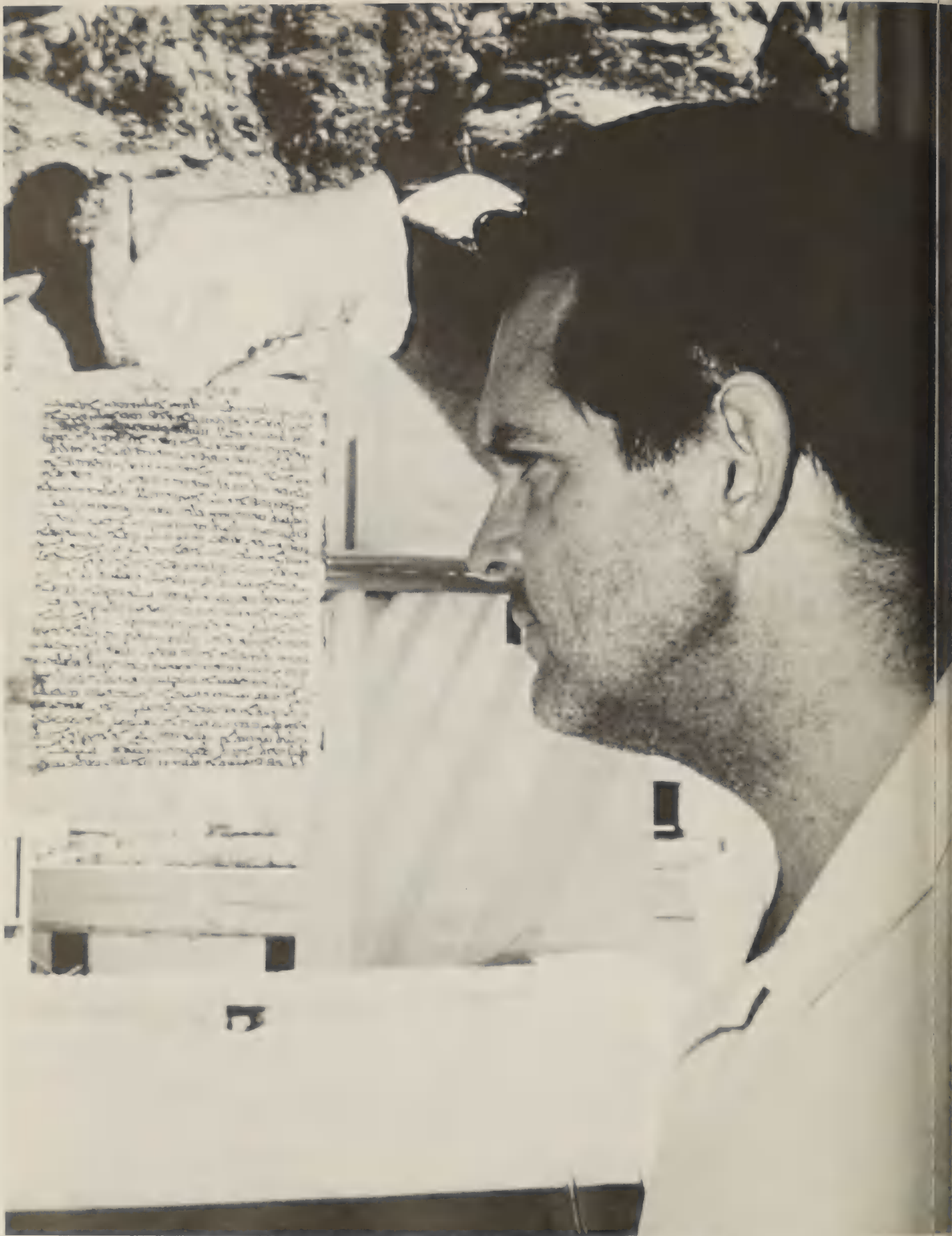
The Speech Studio, currently housed on the third floor of Stuart Hall, will be moved to temporary facilities while a new multiple-purpose building is constructed during the 1986-87 academic year on a site behind the Mackay Campus Center. This new facility will house the speech and homiletics classrooms, the media operation, and administrative offices.

Whether in building the faculty or new educational facilities, our desire is to enhance the strength of the Seminary in its continuing service to the church and its Lord. The new and renewed buildings are intended to be *instruments* of this ministry rather than *monuments*. It is a joy to be associated with an institution which is still building after almost 175 years.

Faithfully yours,

Thomas W. Gillespie





Charlesworth: "I could see by holding [the leaves] up to the sunlight just how delicate they are. The slightest jarring would have turned them into fragments like confetti."

# The Rediscovery of *Codex Syriacus*

APTS professor and his colleagues are uncovering the oldest existing text of the New Testament.

Eileen E. Freeman

A fragile vellum manuscript in an ancient monastery in the Sinai wilderness may help clarify the most ancient text of the New Testament, according to James Charlesworth, professor of New Testament language and literature at Princeton Seminary, who "rediscovered" the manuscript this summer. In July, the renowned scholar of early Judaism led a team of researchers and technicians to St. Catherine's Monastery in Egypt to photograph the manuscript.

*Codex Syriacus* is the most important New Testament Syriac text ever uncovered," says Charlesworth. "It contains the earliest text of the four Gospels in Syriac, a language closely akin to the Aramaic spoken by Jesus."

When Professor Charlesworth says "uncovered," he means it literally. *Codex Syriacus* is a palimpsest, a text in which one document has been written on top of another. Until recently, no technology was available that could lift or peel off the upper writing to uncover what was written underneath. Now, thanks to the work of Professor Charlesworth and a team of researchers, the long-hidden words of the Scriptures are being revealed.

"Palimpsests are not uncommon," said Charlesworth. "In ancient days, writing materials were extremely expensive and hard to find. To prepare vellum from a sheep or goatskin took time and special skill. So, very often writers reused manuscripts. Because vellum is a tough material, it can take a light rubbing with pumice or another mild abrasive and water. In fact, the word *palimpsest* comes from two Greek terms that mean 'to scrape again.' By doing this, the writer could clear the way for new handwriting."

Tough or not, the vellum on which *Codex Syriacus* was written has become extremely brittle during the last 15 centuries. The heat and dry air of the desert—sometimes less than 10 percent humidity—have made the leaves of the manuscript more fragile than those of autumn.

"We wore white cotton gloves—bellringer's gloves, they're called—whenever we touched the manuscript," Charlesworth says. "Although at first glance the leaves looked solid enough, I could see by holding them up to the sunlight just how delicate they are. The slightest jarring would have turned them into fragments like confetti."

*Codex Syriacus* stands about 6-8 inches high and contains over 180 leaves. Originally these sheets of vellum were bound into a leather cover, but now many have broken loose from their binding. Sometime in the 5th century, an unknown scribe, writing in the ancient Estrangela script, copied the four Gospels according to the Old Syriac version. Four hundred years later, another scribe reused the manuscript, copying the lives of female saints in Syriac over the Gospel text. This scribe used a dark black ink and wrote in a clear and elegant script. The lower writing, although still visible in some places, is very faint and tends to fade out, making ordinary reading of the Gospel text virtually impossible.

## Many Questions Need Answering

Was the *Codex Syriacus* written at St. Catherine's? The weight of modern scholarship is against such a possibility. The monks of the monastery were Greek-speaking. They did not use Syriac in their worship, and it is unlikely that they would have wasted precious vellum in copying a text that no one would have read. If they had reused an older manuscript such as *Codex Syriacus*, the upper

writing would be Greek, not Syriac.

How, then, did the ancient palimpsest find its way to a Greek Orthodox monastery in the heart of the Egyptian Sinai? No records tell the story. Most likely it arrived as a gift. Until the invention of movable type made books easily available to all, the donation of a manuscript—in *any* language—was considered a valuable offering. *Codex Syriacus* may have been sent by a church official or member of the imperial family, which had lavished gifts on the sanctuary since its foundation by the Emperor Justinian in the 6th century.

In fact, *Codex Syriacus* may even have arrived in the entourage of some wealthy Antiochene pilgrim. Because the monastery was reputed to be the site where Moses saw the burning bush, pilgrims of all nationalities and languages came to the monastery. The library of St. Catherine's, one

of the finest in the world, contains Christian, Jewish, and Islamic manuscripts in many ancient languages—mute testimony to the appreciation of three faiths for the monks and their calling.

No one knows when the *Codex Syriacus* was given to St. Catherine's, although it was probably sometime after the 8th century. It was added to the monastery library, despite the fact that there were no monks who could read it, and eventually was all but forgotten.

Perhaps the most intriguing question of all is why a Christian scribe would have destroyed the Word of God in order to write the lives of the saints. Charlesworth sees two possibilities: "Perhaps no sheep or goats were available for slaughter to make new vellum. In that case, the scribe would have had no choice but to reuse an older manuscript.

"A more interesting possibility is that the second scribe recognized

that the manuscript contained a version of the Gospels that was not used in his church and therefore was no longer considered authoritative. During the 6th century—about a hundred years after the first scribe copied the Gospels—the Peshitta, the standard version of the New Testament in Syriac, began to be used instead of the Old Syriac. The second scribe may have felt that the older version, which had not been used liturgically in nearly three hundred years, was no longer of practical value."

#### Discovery of Codex Syriacus

For nearly a thousand years, *Codex Syriacus* remained undiscovered—and undiscovered—at St. Catherine's until the awakening of biblical criticism in the 19th century sent scholars in search of ancient manuscripts.

It was probably the German scholar Tischendorf who, early in the 19th century, made the outside world aware of the potential



Idris Traylor, Charlesworth, Father Sophronios, and Bruce Zuckerman enjoy their first close look at the ancient manuscript.

asures of the monastery library of St. Catherine's. Tischendorf is most famous as the discoverer of the *Codex Sinaiticus*, the most ancient Old Testament manuscript known. The monks of St. Catherine's, however, have no love for Tischendorf, who robbed them of *inaiticus* under the guise of borrowing it for study. (His letter promising to return it hangs on the library wall at St. Catherine's, but *Codex Sinaiticus*—after a short stay in St. Petersburg, Russia—is now the glory of the British Museum's manuscript collection.)

Tischendorf's reports of incredible discoveries prompted many of his contemporaries to make their way into the desert. Among these early explorers was Agnes Smith Lewis, a Scottish Presbyterian scholar, who discovered *Codex Syriacus* at St. Catherine's in 1892.

The following year, Lewis—who had learned Syriac just to study the *Codex*—together with her twin sister, Martha Dunlap Gibson, returned by camel to St. Catherine's to examine the palimpsest in detail. They studied *Codex Syriacus* by flashlight in tents pitched outside the monastery wall and concluded that the lower writing—clearly recognizable only in tantalizingly small pieces—was of immense importance. But the scientific techniques were simply not available to read the precious text; and even the redoubtable and truly gifted Agnes Smith Lewis achieved only partial success.

It was while watching computer-enhanced images of Mars on television a century later that Professor Charlesworth suddenly realized how important these new photographic techniques could be for manuscript research. He saw how the computer was able to break the image up into tiny fragments and through a complex process, to reconstruct it, supplying missing lines and sharpening fuzzy areas. Suddenly a process, he realized, might be used to separate the two writings of *Codex Syriacus*.

### Renewing Contacts at St. Catherine's

During the course of three separate visits to the monastery over a period of three years, Professor Charlesworth had become a close friend of Archbishop Damianos, who is in charge of the monastery, and Father Sophronios, his second in command, with whom he discussed his hope of using modern techniques to examine the manuscript. His friend (and later team member) Dr. Joseph Dickerson, a medical doctor from Texas who had visited the monastery several times himself, also helped win the trust of the community.

By examining the text of the Lord's Prayer in the Old Syriac version, scholars may be able to discover a text very close to the prayer as Jesus originally spoke it.

The monks of St. Catherine's may be easily forgiven any initial suspicions on their part. Memories are long in a monastery that has endured for 1500 years. The community has never forgotten Tischendorf's promise to return the *Codex Sinaiticus*, nor have they forgotten more recent visitors who have also purloined sacred texts. The community was afraid, too, that excessive handling would damage or destroy the delicate manuscript. But in the end, Professor Charlesworth's personal integrity and professional expertise convinced them that he should be given the chance to work with the precious manuscript.

"In May of 1985, I received a letter from Father Gregorios, secretary of the Holy Council of St. Catherine's," Charlesworth explains. "The council had voted unanimously to allow me to come, together with a team of experts, to examine and to photograph *Codex Syriacus*." (In return for this kindness, all proceeds from the team's published works about *Codex Syriacus* will be donated to the Monastery.)

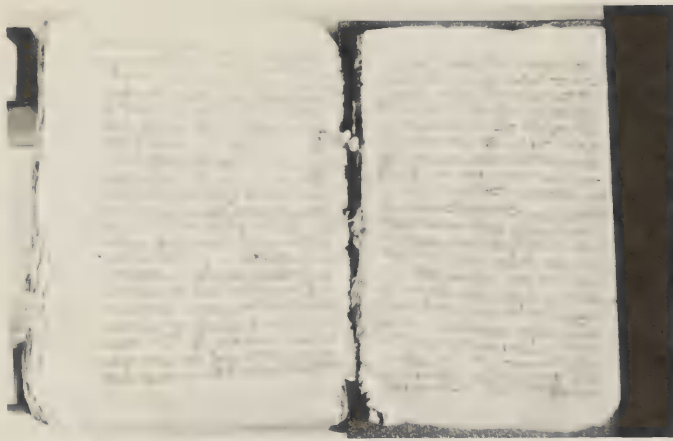
"I'm proud that the Holy Council honored me with their trust and confidence," he says. "The monks of St. Catherine's are among the kindest, most wonderful people I have ever met. It's impossible to spend any amount of time at the Monastery and not be touched personally by the sights and sounds of men living and praying just as their predecessors have done since the time of Justinian.

"As soon as I received the letter from the Monastery inviting me to come to the Sinai, I began to assemble a team of experts. All my colleagues assured me that Dr. Bruce Zuckerman was the best photographer of ancient manuscripts in the world. A researcher with a doctorate in Semitic languages, Dr. Zuckerman had already pioneered the use of space-age photographic techniques in the field of paleography. His brother Ken, an expert technician, whose photographic experience had included work with moon dust, was also recruited for the expedition." Both men, Princeton University graduates, eagerly cleared already full calendars in order to participate. Co-director of the project was Idris Traylor, director of the International Center of Arid and Semi-Arid Lands at Texas Tech. Dr. Traylor's assistance proved invaluable in helping the team. Within days, the team, together with its precious equipment, was negotiating the 200-odd miles of desert between Cairo and St. Catherine's.

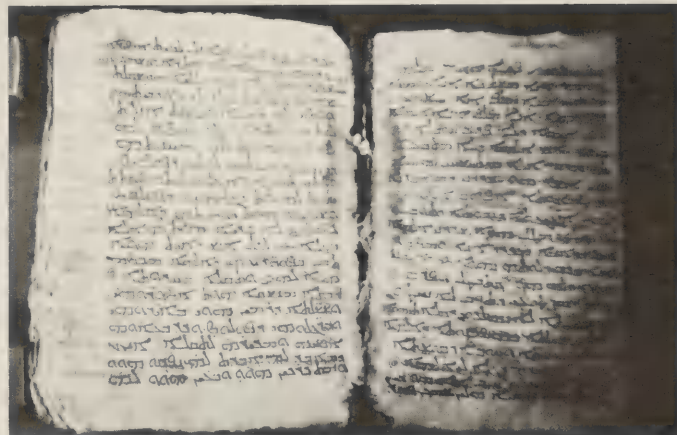
### New Techniques Reveal the Ancient Text

At the Monastery, Charlesworth and the Zuckermans set up their laboratory. The monks welcomed them warmly and provided not only suitable accommodations for the team but also a much-needed darkroom and work area.

The team's approach is based on the fact that the upper and lower writings of a palimpsest, although apparently merged, are really two separate layers of ink. These layers have distinctly separate ranges of color and shade, which may



Ultraviolet light with yellow filtration made faint writing in left margin (top) visible (bottom).



respond differently to stimulation by infrared and flash or ultraviolet light.

"If the right combination of specialized lighting, filtration, and film can be found, the lower writing can be enhanced and the upper writing suppressed," Ken Zuckerman, the project phototechnician and strategist, explains. "Then this data can be combined with 'normal' visible-light photographs to provide the basic building blocks for the next stage of visual analysis—computer enhancement."

Bruce Zuckerman further clarifies the process: "We began by taking a sample leaf from the *Codex Syriacus* and spent a full day photographing it, using a wide variety of films and developing them on site. The work was hard and sometimes frustrating, and we had to go down a number of blind alleys before we hit on the right combination. Finally, we found a promising approach—ultraviolet light with yellow filtration in both black and white and color. In fact,

using this combination, we began to see things not visible to the naked eye."

#### Just the Beginning

Today, in California, the Zuckerman brothers have begun the delicate and detailed task of developing the photographs and preparing them for the computer enhancement to come. "What we will do next," Ken Zuckerman says, "is digitize the photos and then instruct the computer to enhance to the maximum extent the under writing and erase to the maximum extent the upper writing."

"Just judging from what we can see now, even before the computer work has started," Bruce Zuckerman adds, "we all feel confident that significant new information will be reclaimed from this ancient text." Professor Charlesworth further notes, "This technique promises to be the key, not only to *Codex Syriacus*, but to numerous similar manuscripts as well."

In the case of *Codex Syriacus*, scholars will be able to see once

more the most ancient text of the Gospels. Other pseudepigraphic literature, including a version of the Acts of Thomas, also part of the manuscript, will become available to scholars as well.

"The importance of *Codex Syriacus* for New Testament study cannot be overestimated," Professor Charlesworth says with great conviction. "The text is as close to the original Aramaic of the words of Jesus as possible. For example, by examining the text of the Lord's Prayer in the Old Syriac version, we may be able to discover a text very close to the prayer as Jesus originally spoke it."

The team is beginning their work with the Gospel of Mark, the oldest and shortest of the four. They believe that *Codex Syriacus* will shed light on the most ancient forms of the sources of Mark. Although written in Greek, the Gospel depends heavily upon sources of information originally written or transmitted in Aramaic. In addition, the availability of the Old Syriac text will enable biblical scholars to understand better how faithful the Greek versions are to the words and life of Jesus.

#### Full Circle

Space-age photographic techniques that have helped us look into the vastness of the universe are now focused on our ancient past. And from a small and fragile manuscript at the foot of Mount Sinai, once again the Word of God speaks to the heart of His people.

*Eileen Freeman is an editor and freelance writer who contributes regularly to biblical and liturgical journals.*

# Meet the New PTS Student

More than half the students at PTS today have come from the outside world, many in mid-career.

The "typical" PTS student used to be thought of as a young man just out of college. But today, according to David Crawford, director of student relations, more than half the student body is comprised of men and women who entered the Seminary from the outside world, many of them in mid-career. Who are these students and why are they here? Below are two portraits.

## The Odyssey of Barbara Renton

At three crucial times during her career, senior Barbara Renton has received "distinct calls" that have made her change course and head in a different direction toward her long goal of becoming a pastor. Raised in the Bronx, in New York City, she was one of the 24 girls admitted to the highly selective Bronx High School of Science. During the mid-1950s, when she had finished her second year at City College of New York in preparation for a biochemistry major, she felt the first call—"like a kind of radar." A member of a musical family, she had always enjoyed playing the piano but had never considered music playing as a profession or a subject to be studied in college. But now it occurred to her that since her goal of becoming a pastor was apparently one of the questions (the first woman minister wasn't ordained until 1956), her musical ability might be a key to professional service in the church.

For the next 18 years, Renton served as organist, choir director, and youth director for Presbyterian churches in her native Bronx. In some ways, the experience was exciting: Finding and developing talent and inspiring young people who might otherwise have turned

to drugs or crime was rewarding. But surviving, as she had to, as a single mother of four on food stamps was an experience she'd like to forget.

In the mid-70s, she felt another psychic tugging that told her it was time for a change. That year, she returned to City University of New York (where she had already earned a master's in music) to earn a master's in philosophy en route to a doctorate in music.



By this time, she had met and married Joseph Renton, an executive with Bankers Trust Company in New York, and was living in Valley Stream, Long Island. There she had become active in the governing bodies of her church (the Presbyterian Church of Valley Stream) as an elder, and in the Long Island Presbytery as a vice moderator and later as its first woman moderator. Last June, she was elected moderator of the Synod of the Northeast.

By the decade's end, however, the call came once again. "It's a matter of finding where you ought to be," she says. "I asked God, 'Is this not good enough?' The answer was: 'This is fine, but you should be in seminary.'"

In the fall of 1981, she entered

Princeton on the last leg of her long odyssey toward her goal of pastoral ministry.

## What You Might Call Success

When Roland Castaneda decided about a year ago to come to the Seminary, he was living in a \$600,000 house in San Antonio and driving a custom-designed Mercedes.

"On the surface I had everything that life could offer," he says. But a crisis in his life forced him to realize that he had actually "laid waste very important things."

Castaneda was raised in Texas, the son of Hispanic parents. His father was an itinerant minister, a man of a religious and philosophical nature and considerable eloquence, although he had never finished grade school and could neither read nor speak English fluently.

Castaneda attended a high school where many children of Hispanic ministers were educated. "I would have gotten nowhere if I had stayed in the *barrio* school," he says.

Having served in the Air Force in the sixties, Castaneda, by then married and a father, was eager to continue his schooling. In 1969, he was graduated from Texas A & I



(continued on following page)

*New PTS student (cont'd)*

University with a double major in sociology and political science. This combination of interests led to his enrollment in 1970 in a joint degree program with Harvard Law School and the Kennedy School of Government. In 1974, he received a master's in Public Policy Planning and a J.D.


After working for a San Antonio law firm and later as legal counsel to one of the city's real estate developers, Castaneda started both his own law firm and realty company.

"Sometimes I think the good Lord has to knock you in the head or grab you by the collar to kind of shake you up," he says. A little more than a year ago, he got the shaking up he now feels he needed. By then a millionaire, his personal life was near collapse: a failing marriage, strained relationships with his son and daughter, ruined friendships. Then he had a growth removed from his throat, which he feared was malignant (it wasn't). Later, at home after his surgery, he almost bled to death when an artery burst in his neck. "I came close to meeting my maker, and I could not account for myself," he recalls.

#### All that Matters

Castaneda decided to turn his life around—to re-establish his relationship with his wife and children, with God and the church, and to devote his energies to helping others.

Roland Castaneda's life is very different now. Enrolled in the M.Div. program at Princeton Seminary, he no longer spends evenings "wheeling and dealing," as he puts it, but studying. He lives a short distance from campus with his wife, Yolanda, and their son, a high school student. Their daughter attends college in Texas.

Castaneda plans to work as a missionary in Third World Spanish-speaking countries, a pursuit that he feels will, like his studies, help him get closer to the meaning of life. "When you die," he says, "all that matters are the relationships you had with your fellow human beings and with God." 

## Camaraderie in a New Land



Former New York congresswoman Bella Abzug (left) signed copies of her book and gave the keynote address.

"We are in a new land, and whenever you're in a new land, you try things and you end by taking a step backward and then a step forward. Learning to laugh at oneself is very helpful in a new land."

For three days last fall, the woman who spoke these words met in Princeton with 74 other clergywomen from the Synods of the Trinity and the Northeast, PC (U.S.A.), to explore the many features of the "new land" of women's ministry. The conference was called "And Sarah Laughed," taken from the Genesis story of Sarah's reaction when told she would bear a child in her old age. It was an appropriate title for a conference that addressed possibilities for women within structures that seem to present only impossibilities.

Among the issues and problems discussed in the seminars and panels were these:

**Administering small churches:** With so many large churches closed to women today, they must find new and more creative ways of managing small ones. This calls for "dreamers, schemers and organizers, not baby-sitters and funeral directors," according to the conference brochure.


**Career management:** How can

women develop strategies for finding pastorates instead of stiff positions, for getting better compensation, and gaining recognition? As an extra option, participants who wished to could play a simulation game designed to sharpen their responses to interview questions.

**How women perceive God and religion:** This panel focused on women's relationships with God and their responses to male-oriented religious language and symbols.

**Effecting change:** How can women discover possibilities for new ministries within the structure of the PC (U.S.A.)?

A highlight of the three-day conference was the keynote speech by former congresswoman Bella Abzug of New York, who spoke of women as leaders in the next decade and how they can work for social transformation.

Although the conferees felt at times that they were dreaming the impossible dream, their behavior, true to the conference theme, was characterized more by laughter than by solemnity, and by a jubilation and camaraderie not often found at conferences. What could explain it? "Perhaps it was because we were all women," replied one participant. 



# Coming Next: The Electronic Library

Using computer technology, Donald Vorp is helping to bring Speer's collection into the 20th Century.

by Helene Gittleman

For Donald Vorp, who joined the managerial staff at Speer Library on September 1, theological librarianship is both a career and a calling. An ordained minister and a doctoral student in systematic theology, Vorp considers his major task at Speer Library is to assist in bringing its collection into the 20th century, translating bibliographic records into information accessible through computers. It is a high-tech project that involves "preserving and transmitting the record of the Christian community, . . . a mediating of the Christian tradition."

Vorp's title at Speer Library is somewhat abstruse—Manager of the Retrospective Conversion and Reclassification Project. But the project itself is not difficult to understand. Since 1976, Vorp explains in his careful, articulate manner, every title added to Speer's collection has been entered into a computerized database; that is, the information has been reentered into a machine-readable format and entered into the online database on RLIN (Research Libraries Information Network), a nationwide cataloguing and acquisition service to which about 20 large research libraries in the nation belong and through which they can share access to each other's collections.

## Converting Inherited Records

Speer's task now is to convert its pre-1976 bibliographic paper records into a machine-readable format. "We're at 1976 in this pro-

ject, "looking back to the library's beginnings in the early 1800s," says Vorp. "We ask ourselves, 'How do we stand in 1985, how do we move those inherited records into the electronic age?'" In computerizing these records, Speer will also assign Library of Congress call numbers to many of the books. This is the "reclassification" aspect of the project, as many titles in Speer's collection were previously classified according to other cataloguing systems.

Once enough of the Library's holdings are available in the new format, a local database can be created, brought online, and manipulated with a computer. The possibilities are significant. For example, Speer hopes to implement an automated circulation system to help keep track of lost or missing books, indicate the circulation status of a title, and even note the demand for particular books to help in deciding which titles to purchase. That's planned for the fall of 1986. Eventually, the computerization project will help in locating books: Individuals will be able to find specific titles, titles by a particular author, or books pertaining to a specific subject in a matter of seconds.


This state-of-the-art project will have an important impact not only on scholarship at the Seminary, but also on the wider scholarly community outside of Princeton. As more bibliographic records are made available to RLIN, more titles in Speer's collection—many held uniquely by Speer—will be

made available to scholars across the country. Moreover, much of this scholarship is associated with libraries at institutions distinguished by their research efforts and high level of scholarship, such as Columbia, Stanford, and Yale universities.

## Doing God's Work in the Computer Age

Organizing theological information and making that information available in an organized manner is, for Vorp, work that fulfills "a sense of responsibility to do God's work in God's name. . . . One feels called to this type of work as a form of ministry in the Christian church," he explains.

Vorp was a Methodist pastor for five years in Albion, NY, after receiving his M.Div. from Asbury Theological Seminary in Wilmore, KY. He holds an undergraduate degree from Roberts Wesleyan College near Rochester, NY. During his 17 years in theological librarianship, he has worked at the Drew University library in Madison, NJ, and directed Chicago's Jesuit-Krauss-McCormick Library.

Vorp now lives in Plainsboro, NJ, with his wife, Dorothy Yost Vorp, and his two children, Douglas and Debra. A doctoral student at Drew University, he is completing his dissertation on the doctrine of the Trinity. In his new position at the Seminary, he embraces a truly electronic-age opportunity for ministry. 

*Helene Gittleman is assistant editor of the Alumni/ae News.*

# Administrative Appointments



John Prager

## John Prager

Although not yet 40, John Prager, the newly appointed associate director of development, has already enjoyed several careers. A graduate of Harvard Law School, he has worked as an associate in the New York law firms of Milbank, Tweed, Hadley & McCloy and Stroock, Stroock & Lavan. In New Jersey, where he is also a member of the bar, Prager was deputy attorney general and counsel to the Department of Higher Education from 1973-75.

In 1979, Prager changed careers from the law to fund-raising when he was appointed assistant director of development for Lincoln Center for the Performing Arts in New York City.

Three years later, he enrolled in the M.Div. Program at Princeton Seminary from which he was graduated in June.

Today, as associate director of development and part-time legal counsel for the Seminary, Prager has managed to combine his many talents to the advantage of all.

## Nathaniel Hartshorne

The career of Nathaniel Hartshorne, the new director of publications, has spanned both journalism and corporate publications. In the 1950s, he worked as a staff writer



Nathaniel Hartshorne

and editor for *Visión*, a Latin American newsmagazine published in New York and circulated throughout Latin America. In 1958, he joined *Printers' Ink* as an associate editor specializing in international marketing.

In 1960, Hartshorne moved to Princeton to become the first editor of the newly formed Publications Division of Educational Testing Service (ETS). While at ETS, he served as manager of writing services in the Publications Division, director of program publications in the Elementary and Secondary School Programs Division, and manager of editorial services in the Corporate Information Services Division.

During his career, Mr. Hartshorne has published articles and short stories in *Harper's*, *The Saturday Evening Post*, *The New York Times*, *Look*, and numerous other publications and has served as a member of the Editorial Committee of the American Psychological Association.

## Matthew Spina

Matthew Spina, Princeton's new director of financial aid, has been helping students with their financial problems since he himself was a student. From the time he entered Rutgers University as a



Matthew Spina

freshman until his graduation in 1980, he worked in that university's financial aid office. After his graduation, he continued his work there on a full-time basis.

In 1982, Spina left Rutgers for the University of Medicine and Dentistry of New Jersey at Newark where he served as coordinator of financial aid.

His most recent position was assistant director of financial aid at St. Peter's, a Roman Catholic college of 2500 undergraduates in Jersey City, New Jersey.

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
## Job Changes

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The following persons remain on the Seminary's administrative team with changes in job or title:

**Chase Hunt**, formerly director of planned giving, has been appointed director of development.

**Judith Lang** was promoted from assistant to the registrar to the assistant registrar.

**Marsha Roche** has been named controller. She was formerly assistant to the vice president for financial affairs. 

**Digenes Allen**, Stuart Professor of Philosophy, whose book, *Philosophy for Understanding Theology*, has been published by John Knox Press, is on sabbatical during 1985-86 as a Fellow at the Center of Theological Inquiry.

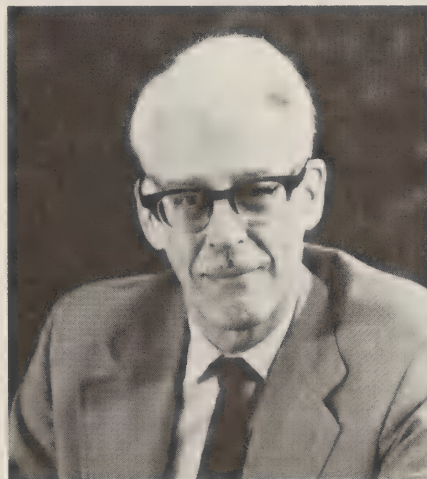
**Martinus C. de Boer**, assistant professor of New Testament, attended the international meeting of the Society of Biblical Literature in Amsterdam.

**Eda Gardner**, director of the School of Christian Education, had a busy teaching schedule last summer at Austin Presbyterian Seminary, at the summer school at Brite Divinity School at Texas Christian University in Ft. Worth, at the Institute of Theology at Princeton, and the summer leadership school of the Synod of the Trinity. She led workshops for the Salisbury Presbytery, for Albany Synod and Albany Presbytery, the Dmarva Ecumenical Agency in Newark, Delaware, and the Parish Resource Center in Lancaster, Pennsylvania.

**Thomas G. Long**, Francis Landey Patton Associate Professor of Preaching, taught a course on Contemporary Approaches to Preaching at Columbia Theological Seminary and another on Biblical Preaching Revisited at Union Theological Seminary in Virginia. He preached at Columbia's Seminary on Urban Ministry and at the Bible Conference at Massanetta Springs in Virginia.

**Patrick D. Miller, Jr.**, Charles T. Hay Professor of Old Testament Theology, will be visiting professor of Old Testament at Harvard Divinity School during 1985-86.

**Samuel H. Moffett**, Henry W. Luce Professor of Ecumenics and Mission, has been elected vice president of the newly formed American Society of Missiology. In July, he served as a resource leader at the Korea Seminary held at the Aspen Institute for Humanistic Studies and as convocation speaker at the Summer Institute of Ministry, Whitworth College, Spokane.



Charles C. West


Last January, **Charles C. West**, professor of Christian ethics, represented the Seminary on a month-long study tour of Liberia and South Africa, which was co-sponsored by the Seminary and the Plowshares Institute of Simsbury, Connecticut. His visit to South Africa was, he said, "packed with searching interviews that covered the range of South African society from government officials to resisters who have since been jailed and the range of the churches from conservative Afrikaner to radical black

theology. We traveled from the dirt poverty of a squatters' settlement to the opulence of a businessmen's club, from black townships to white universities . . ."

When the tour was over, it was clear to West that a report had to be written: "A picture of South Africa—the agony of its society, the soul-searching vitality of its church life, the suffering, the dignity, and sometimes the tragic blindness of its people—had to be captured."

That picture has been captured in *Perspective on South Africa*, an essay by Professor West that has been published by the Princeton Theological Seminary as number 14 of a series of Princeton Pamphlets. Copies of the pamphlet are available from the Seminary's Theological Book Agency.

"Symbolic Dimensions in Cultural Anthropology," an article by **Mark Taylor**, assistant professor of theology, was featured in the April issue of *Current Anthropology*. His book, *Beyond Explanation: Religious Dimensions in Cultural Anthropology*, will be appearing later this year from Mercer University Press.

Before the Presbyterian Church's Special Committee on a Brief Statement of Reformed Faith, **David Willis**, Charles Hodge Professor of Systematic Theology, presented a paper on the contemporary significance of the Barmen Declaration. He also contributed a chapter entitled "Proclaiming Liberation for the Earth's Sake" in *For Creation's Sake: Preaching, Ecology, and Justice* published by Geneva Press. 

# Faculty Appointments

## Church History Department

**Jean-Loup Seban** has joined the faculty as assistant professor of modern European church history. Seban, who is a native of Paris, was a visiting lecturer at the University of St. Andrews in Scotland during 1984-85 and in 1983 he was a research fellow at the Institut für Europäische Geschichte in Mainz, Germany. Before that, he was a visiting scholar at St. Mary's College of St. Andrews.

Seban was ordained in the Eglise Reformée de France. From 1975-77, he served as minister of the Eglise Reformée in Verdun and in 1978 as minister of the Protestant Church of Djibouti in the Republic of Djibouti in Africa.

Seban received his doctorate in philosophy in 1982 from the Université de Paris X, in Nanterre, France. He has published and lectured on the history of Protestant thought, German theology after World War I, and the influence of Kant on late 18th and 19th century thought.

## Biblical Department

**Dr. Joel Marcus**, who has been appointed assistant professor of New Testament, was most recently a lecturer and tutor in New Testament and Greek at Union Theological Seminary in New York City from 1981 until this year. He earned his doctorate from Columbia University/Union Theological Seminary in 1985 with his dissertation on "The Markan Parable Chapter and the Purpose of the Gospel."

**Judith Sanderson**, who joined the faculty in September as an assistant professor of Old Testament, is a Ph.D. candidate in Old Testament at the University of Notre Dame. Sanderson has been a visiting instructor in Old Testament at the New College for Advanced Christian Studies in Berkeley, California, and at Gordon-Conwell.



Jean-Loup Seban



Joel Marcus



Clarice Martin

**Clarice Martin** joined the faculty of the Biblical Department this September as an instructor and is now an assistant professor of New Testament. Martin received her B.A. from the University of California at Riverside, where she majored in psychology, and earned her M.A. in biblical studies from Wheaton Graduate School in Wheaton, Illinois. After receiving her M.A., Dr. Martin taught grades 6-9 in public and private schools in Riverside, California, and was an ordained Presbyterian minister, and did pastoral work at Duke University where she received her doctorate.

## Practical Theology

**Christine M. Smith** has been appointed an instructor in homiletics. An ordained Methodist minister, Smith served as pastor of the Epworth United Methodist Church in Epworth, Ohio, from 1978 until 1982 and as pastor of the Worthington United Methodist Church in Worthington, Ohio, from 1977 to 1978. Smith is currently a Ph.D. student at the Graduate Theological Union in Berkeley, California, where she served on the faculty.

**The following persons remain on the faculty with changes in title.**

**Dr. Freda A. Gardner**, formerly associate professor of Christian education, has been appointed professor.

**Dr. Kathleen E. McVey** has been promoted from assistant professor to associate professor of church history.

**Dr. Charles Ryerson III**, formerly assistant professor of the history of religions, has been appointed associate professor.

**Dr. Martin L. Harkey III** has been promoted from instructor to assistant professor in Christian education for a one-year term.

# Jane Dempsey Douglass: History in the Making

by Barbara Chaapel



When students enrolled in CH01 gathered in Stuart Hall, room 5, this fall for the first day of class, they witnessed history in the making. The two professors team-teaching the course were both women — a first for PTS' church history department. One was Dr. Kathleen McVey, an assistant professor of church history since 1979 who received tenure last spring; the other, Dr. Jane Dempsey Douglass, who joined the faculty just this fall as the first Hazel T. McCord Professor of Historical Theology.

For Jane Douglass, the decision to come to Princeton was not an easy one. She enjoyed her work as professor of church history at the School of Theology at Claremont in California and professor of religion at Claremont Graduate School, having taught at both since 1963. Describing those years, she recalls a "closely knit faculty, a strong sense of Claremont's social mission, and good

colleagues." There was also a family's uprooting to consider, although two of three children are now in college, and her husband's response to a coast-to-coast move was enviable: "This frees me to take stock, to relish new opportunities, to make new choices."

And "choices" is the right word! Jane Douglass *chose* to come to Princeton. Why? "The next years represent an important turning point for our whole church," she reflects, "especially in light of reunion. As I have become more and more involved in the church, I believe it is important to invest my teaching energies at this time in a Presbyterian seminary." Her Presbyterian students at Claremont were "very few but good," but since two thirds of Princeton's student body is Presbyterian, she knew she would have the opportunity to work with large numbers of future pastors in the denomination.

### An Exciting Place to Be

She also believes that at this moment Princeton is a particularly exciting place to be. "The institution is at an important point in its life and history," she explains. "It is more conscious of the need for participation of students who are women and minorities, and the expanding faculty includes more women and people of color. They will ask new and different questions of the Seminary, of the church, and of theology."

Princeton is also fertile ground for a church historian, according to Douglass. Presbyterians have always cared about history, and Princeton's heritage is replete with Reformation historians deeply committed to the wedding of

history and theology. "I am a historian by vocation," she affirms, "part of a community of scholars who believe history is necessary to help us understand the present and make intelligent decisions about the future. Here, I will have a broad community of colleagues in my own department, a luxury at most other seminaries in the country." PTS has nine historians.

Because of the size and quality of the department faculty, Douglass believes that Princeton is a place where church history can be taught with enormous profit for students. But the obstacle of disinterest must be overcome first. "I enjoy church history for its own sake, but I know a lot of students have no natural affinity for history," she says, smiling. "That was even more true in California than I expect it will be here in the East. I saw a lot of history-anxiety in my entering students — they feared it would be useless, difficult, and a hurdle to be jumped.

"The challenge is to help them get significantly involved with their *own* past and their *own* traditions — the ideas which have shaped who they are — as well as encountering new traditions." History, Douglass firmly believes, helps students see the complexities of decision-making and learn to cope with the phenomenon of change in the life of the church. "People who think the church has always been as it was in their grandparents' day have a very narrow range of choices."

She continues: "History can free us all from the narrowness of our own experiences. We are all prisoners of a very limited experience, and the church of

today is raising very different questions from the ones it may have raised for us in the past."

Douglass has learned to question and expand her own knowledge of church history from listening to her students from many cultural backgrounds. A Japanese-American student in a class at Claremont, for example, asked for help in learning about the history of the Christian church in Japan in order to see how it has affected Japanese-Americans today. Working with students in Kenya, where she spent part of a sabbatical year, spotlighted for her the strong bias towards the Western and European experience of Christianity that pervades the way church history is usually taught. "Students from African, Latin American, and Asian churches raise essential questions for the contemporary church in America," says Douglass.

Her specialties are the late Middle Ages and the Reformation, but since her chair is an addition to the faculty and not a replacement, she envisions "a marvelous opportunity to develop new courses and to venture beyond the basic requirements." Some examples are: a study of women's experience during the Reformation, a look at western Christians in the Middle Ages as they encountered non-European cultures, and a focus on the experience of the laity and on congregational life throughout the church's history.

How European missionaries interacted with Caribbean people during the Reformation period, for example, may reveal a lot about how the attitudes of today's church toward evangelism have been shaped. Such knowledge would surely be of value to a contemporary pastor, she feels.

### What Women Were Saying and Doing

Roland Bainton has already published several volumes on women in the Reformation, but few church historians have taken this topic seriously. For the most part, in Douglass' opinion, *women* have

had to raise this subject, as she herself did in the Warfield lectures at PTS in 1983, now published in a book just released entitled *Women, Freedom and Calvin*. "Most people who study the Reformation are not in touch with what women were saying and doing, yet that certainly would have influenced Calvin's view of women's public role in the church," she affirms. "Do you ask yourself different questions when you ask from a woman's point of view, and does that shed new light on the mainstream of the church?"


"If women clarify women's experiences, does that not bring new understanding, not just for women's history but for the history of the whole church?" If one works a jigsaw puzzle without all the pieces and tries to make a picture, it is distorted. In church history, many pieces are missing because women's experiences have been missing. "Historians have tried to force the puzzle together without information from half of the human race," she explains. "Women have had double discrimination from being both female and laypeople. Church history has generally been written as the history of the male clergy, not the history of the laity."

In a course on the history of congregations in the Middle Ages and Reformation in Strasbourg, she intends to help students discover the history of the interaction between clergy and laity by sending them to primary-source material, as well as to contemporary social historians and historians of theology, worship, pastoral care, and book publishing. Douglass hopes to give students a feel for "the complexity of church life in a medieval and Reformation town, how the people interacted, how conflicts and debates among differing religious groups were resolved."

In addition to her scholarship, Jane Douglass also brings to Princeton an ecumenical commitment. She grew up Presbyterian and discovered the ecumenical movement in college when she became involved in the World

Student Christian Federation. "The ecumenical mindset I developed then has stayed with me," she says. She was co-chair of the Lutheran-Reformed Dialogue for North America for three years. This dialogue resulted last year in a study book on the issues of intercommunion and pulpit sharing among Lutheran and Reformed churches. Both have been a reality in Europe for more than 10 years. In December in Geneva, the dialogue will be carried to a world level as a team of Reformed and Lutheran clergy and laity from around the globe meet to begin three years discussing the unity of the churches on these theological issues. Douglass will represent the World Alliance of Reformed Churches in the dialogue with the Lutheran World Federation. She is thankful that Princeton values such involvement for its faculty.

Paradoxically, world ecumenical discussion is paralleled by a resurgence of denominationalism that makes dialogue harder. "It's the swing of the pendulum," she explains. "Some of our ecumenical expectations may have been naive because we focused more on the practical than the theological. Avoiding the theological issues is counter-productive. The more I study the Reformation, the more I understand that it was not just a static event, but also a stance which gives people courage to be prophetic and to identify themselves with change."

A native Wilmingtonian (Delaware), she finds coming back East a change she enjoys. "Here people enjoy history enough to preserve it. They value and protect their old buildings and historical sites." But she returns to her roots having begun to see the church through new eyes during those years of ecumenical involvement and teaching in a multi-cultural environment. Princeton Seminary's vision will be broadened by what she has seen. 

*Barbara Chaapel is director of public information at PTS.*

# Peter J. Paris: Interpreting the Prophet's Task

by Barbara Chaapel

Nothing is more important in the world than the Gospel of Jesus Christ, yet it is always at risk because it must assume some cultural form. Form is limiting, and so must be mobile. Therefore, the Gospel must always be moving it of old forms into new ones." So began Professor Peter J. Paris' invocation address to kick off the 1985-86 academic year at Princeton.

Dr. Paris joined the Seminary faculty this fall as Elmer G. Romrighausen Professor of Christian Social Ethics. The theme of his address, "The Minister as Prophet," reflects his conviction that the prophetic side of ministry, while integrally linked with the pastoral or nurturing side, needs more conscious and careful attention today by faculties and students in theological education. He characterizes the prophetic function as "the discernment that old cultural forms are no longer able to carry and express the content of the Christian faith."

To carry out its prophetic function, Paris continues, the church must put high on its agenda a deeper understanding of the social order. Only when that order is understood can Christians describe and address the theological problems found within social situations.

Paris' paradigm for prophetic ministry thus stands on two principles: God is active in history to accomplish justice and God cannot be identified with any single historical expression of faith. "God is a living, moving power that relativizes any religious system. Faith cannot be imprisoned



in a particular cultural form," he affirms. Thus, to be prophetic is to be committed to a certain tradition, yet at the same time to be suspicious of it. For Paris, "the dialectic is always between belief and suspicion, holding both sides in creative tension. The prophetic principle is the Reformed principle, bringing every form under suspicion, including itself. Every new form must become an old form."

### Reinterpreting the Gospel

Paris thus understands his calling in coming to teach at Princeton Seminary as helping to re-interpret the Gospel in a new period of time. "For each new generation with new questions and issues, the old forms become obsolete. A prophet's task is to express new theological and moral insights in light of the old tradition and so make the old tradition live."

Diversity has been a part of Paris' own faith journey. Born in Nova Scotia, he attended both college and seminary at Acadia University before coming to the United States to study for the

M.A. and the Ph.D. degrees at the University of Chicago. Ordained by the African United Baptist Association of the Atlantic United Baptist Convention in Canada, Paris was a participant in the first Crossroads Africa Program in Nigeria in 1958, the summer after he finished seminary. Later, he served for three years as national traveling secretary for the Student Christian Movement of Nigeria. He has taught at Howard University School of Religion in Washington, D.C., and at Vanderbilt University Divinity School in Nashville, where he was professor of ethics and society before accepting his Princeton position.

Although such a background has given him an interest in studying many forms of injustice—those between races, sexes, economic classes, and cultures—the lens through which he has looked most closely at injustice is the lens of the black church experience in America. He puts it this way: "The problems of social injustice have occupied my whole life, particularly the problems of minorities and the racial situation in America. The tradition of the black church has provided a model for the liberation of the powerless and, as such, sheds light on many inequalities in today's world."

In a book published by Fortress Press last spring entitled *The Social Teaching of the Black Churches*, Paris amplifies his theory that the black church has had a long and largely invisible history in correcting injustice. He explains: "Correcting social injustice does not have to do simply with what has been done to

victims, but also what victims have been able to do for their own liberation. The key really lies here. The oppressed must be agents of their own liberation. That doesn't mean they do it in isolation from others, but they themselves must be the principal agents. No one else will be. What turns me on is trying to see how the powerless *do* have power in ways they are unaware of and how they exercise that power. The capacity to survive itself is one indication of the locus of power and that fact needs to be brought to consciousness."

Paris views Martin Luther King, Jr., as a 20th century embodiment of the black religious tradition. "Martin Luther King, Jr., contributed nothing new in moral discernment or theological thought to what already existed in black Christianity. He embodied the tradition of righting injustice—a tradition that had been present for a long time in the black church while struggling to gain wider expression. If his teaching had been radically new, it would have been alien to blacks. But it was not alien. They knew it from their history and said 'Amen' to it. It was the rest of America, including the white churches, that had difficulty saying 'Amen' to King's message."

So King, according to Paris, was a logical and timely incarnation of the theology of resisting oppression that had grown invisibly for over two centuries before the actual founding of the independent black churches. The first black church was the Bethel African Methodist Episcopal Church, whose congregation first gathered in 1793 on the corner of Sixth and Lombard Streets in Philadelphia. "I see the black church movement as the first black independence movement in America," Paris says. Although most Americans don't realize it, that beginning occurred at the same time and in the same city where the fathers of the nation were meeting to write the constitution for their newly won independence.

But the black church tradition

precedes the American Revolution by 100 years as the "invisible church." It was in the underground church before and during the Civil War that black folk religious expression was born "in worship services behind the barns and in the brush," as Paris describes. Here the spirituals were sung and passed down carrying in the words and music of the oral tradition the strong elements of resistance to oppression.

### The Need to Speak Prophetically

It is, in part, because he believes that both black and white students must be able to speak prophetically out of this and other traditions of resistance to oppression that Paris has given much of his life to seminary teaching. "The extent to which ministers can speak effectively to a wider public (the nation) depends largely on the training and education they have. Education means broadening horizons and building up reserves of knowledge even though such knowledge may not seem immediately relevant," says Paris.


"Black students are usually surprised to learn that King's dissertation was on the nature of God in the theology of Paul Tillich and Alfred North Whitehead, in which he showed their relationship by using a Hegelian dialectic and Marxist social analysis. These sources became valuable resources to him in his general world view, which was deeply rooted in the black religious tradition. He was able to integrate them into his thinking for the sake of better understanding and better action. Had he not had much breadth of knowledge," Paris continues, "there would have been much less richness in his thought and much less richness in his actions."

Teaching in a context that is ecumenically, culturally, and racially diverse, as is Princeton Seminary, is important to Paris. To him, the health of the holy apostolic church depends on dialogue among these groups in a spirit of ecumenicity. He welcomes being part of a faculty that is

ecumenical and looks forward to spending energy integrating denominational perspectives, not just letting them co-exist side by side.

Among courses Paris is teaching this year are Ethics and Public Policy and The Voluntary Principle in American Religious Life. The former attempts to see what is involved when theological ethicists make judgments about public policy and advocate one or another point of view. "Ministers make social judgments all the time," he points out, "but they are not always self-conscious about why and on what basis they make them." The subject of the latter course intrigues Paris because voluntarism in the church is largely a North American phenomenon. Prior to the 18th century, all religion was established, state religion. In the course, students will prepare case studies in a church or organization they know well to see how voluntarism operates.

In the future, Paris will offer Ph.D. seminar on Aristotle's Politics and Ethics and a course on The Church in Black America and Africa, comparing social teaching in the churches of those two continents. He is particularly interested in the churches of West Africa since he has spent several years in Nigeria and will be returning there for six weeks every other summer.

As an ethicist and a theologian out of the prophetic tradition of the black church, Paris is still a political realist. "Institutions are designed to change very, very slowly," he admits. "In fact, they are designed to resist change. They are the custodians of the old forms and, as such, make the work of prophets difficult at best." While he might not expect either the seminary or the church as institutions to be in the vanguard of radical change in social policy or giving new forms to the Gospel of Jesus Christ, he is, nevertheless, committed to training ministers to be prophets in both the nation and the churches. 



## 927

r. Roland P. Riddick (B,M), who 83, will travel around the world this year in a private jet.

## 929

greetings to all my classmates," writes Kenneth W. Wilson (B). Mr. Wilson, who did mission work in China for 20 years, is now retired and living in Fallbrook, CA, where he continues to do occasional ministry among the Chinese of that community.

## 931

Enjoying good health and living in Northampton, OH, Arthur Romig (B) is doing a good deal of supply teaching. Mr. Romig was born in China, did graduate work in England, and worked as a missionary in China from 1931-1942.

## 935

O. Springer (B) served as coordinator for the Overseas Missionary fellowship Prayer Conference held this past September in Minneapolis, MN.

## 937

Jul R. Winn (B) and his wife are erecting Mission Court, a Richmond, VA, volunteer group involved in mission work.

## 939

Russell Butcher (B) is a captain in a retirement village and home for the elderly operated by the Church of the Brethren. It is located near his home in Pufferstown, MD.

## 1942

This past summer, Elie F. de Lattre (M) and his wife visited the Christian, Moslem, and Pharaonic sites of Egypt. Mr. de Lattre is currently parish associate and minister of visitation and counseling at the Trinity Presbyterian Church of Satellite Beach, FL.

## 1944

Having retired in June 1984, David C. Newquist (B) is enjoying interim ministry work. He served for 10 months in Henderson, NV, and is now serving two churches in California, the Community (Presbyterian) Church in Esparto and the Community Methodist Church in Guinda.

## 1945

This past July, Arthur H. Trois (B) began a part-time position as executive director of the Hospice of Osceola County (Florida), now in its second year of operation.

## 1946

W. Philip Bembower (B), pastor to the West Tokyo Union Church, wrote recently of the unexpected reception he met upon delivering Bibles to the Fuchu Maximum Security Prison. Thinking that he would simply drive to the prison and deliver the books, he was surprised to find himself being escorted into the warden's office, where he was welcomed with tea and a "very warm speech." Next, he was shown to the office of the education director, "who served more tea and speeches." Following this, he was "ceremoniously seated in a lounge with the educational director and warden, [and was] served a delicious tempura dinner." Mr. Bembower's day of delivering Bibles didn't end until he was given a tour of the prison and was

finally "bowed out" with traditional Japanese etiquette. "You would have thought I'd brought them the crown jewels," he writes.

## 1947

E. Clark Robb (B) is associate minister of evangelism and church growth at the Anaheim United Methodist Church in Anaheim, CA.

## 1948

J. Leslie Inglis (B) retired this past June as pastor of the First Presbyterian Church in Chester, NY.

Having been a missionary in Brazil for 36 years, John Lawrence Miller (B) returned to Brasilia (Brazil) this past July for his final term.

## 1949

Last March, Joseph S. Stephens (B) became pastor of the First Presbyterian Church in Tacoma, WA. He had served for more than 18 years as pastor of the San Clemente Presbyterian Church in San Clemente, California.

## 1950

Described by theologians as "masterful" and "profound," John C. Purdy's recently published *Parables at Work* examines 12 familiar parables in the context of the workplace. Mr. Purdy's book, published by Philadelphia's Westminster Press, addresses the identity crisis confronting many Christians in the eighties—that of dual identities, one defined by occupation, the other by church.

Nathaniel Roe (B,'55M) residing in Washington, PA, recently completed two years as chairman of the Council of Christian Associates of Southwest Pennsylvania.

John W. Sheibley (B) plans to retire this December. He is living in Bridgewater, MA.

**Benjamin Weir (B)**, who was released in September after being held hostage for 16 months (see *Alumni/ae News* summer issue), had been living and working in Lebanon with his wife, Carol, since 1953. They first moved to the southern Shia Muslim town of Nabatiyeh, near the border with Israel, to work as Presbyterian missionaries. Weir (whose work required that he learn Arabic) taught Bible at the Nabatiyeh Girls' School, assisted the neighboring Nerjayan Protestant parish, and was responsible for evangelistic work among men and boys in the district.

Moving in 1960 to Tripoli, in northern Lebanon, Weir worked with a cooperative parish of churches that embraced congregations in Tripoli and its environs, as well as in the nearby Akkar Valley. The following year, the Weirs (and their children, Christine, Susan, John, and Ann) moved to Beirut. Weir was active there in developing the Jinishian Memorial Program of social service and community development among needy Armenians living in Iran, Lebanon, Syria, and Turkey.

Weir was employed by the Program Agency of the Presbyterian Church (USA) when he was abducted.

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## 1952

**Howard E. Pusey (B)** is supply pastor to the First Presbyterian Church in New Market, TN.

**Alfred D. Sunderwirth (B,'63M)** has left Wainwright House (Center for the Development of Human Potential), where he was executive director of the Laymen's Movement, to become pastor of the South Presbyterian Church in Syracuse, NY.

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## 1953

**F. Morgan Roberts (B)** accepted a call to serve as pastor, beginning this past June, of the Shadyside Presbyterian Church in Pittsburgh, PA.



Wayne J. Vincent

Of six American hostages in Beirut, only Weir has been freed.

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## 1954

Since 1981, **R. Donald Elley (M)** has been pastor to the St. Andrew's International Presbyterian Church in Kuala Lumpur, Malaysia. It is the only church of its kind in all of Malaysia, according to Elley, and serves mainly English-speaking expatriates from the U.S., the U.K., Canada, and Australia, together with expatriates from Korea, Japan, the Philippines, Indonesia, and Singapore. The congregation also includes Malaysian, Indian, and Chinese members and individuals from Holland and Germany. Referring to this extremely cosmopolitan, interdenominational group, Elley writes, "John Mackay used to say, and often, that 'ecumenism' is nothing if it is not in the life of the local congregation. I wonder if he could ever have had a group like this in mind!" In addition to his pastoral work, Elley regularly teaches pastoral care at the Theological Seminary in Kuala Lumpur and, on occasion, teaches pastoral care and preaching at the Bible Seminary (both are English-speaking institutions).

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## 1955

**Douglas E. Bartlett (B,'59M)** became mentor of peace studies at

Warren Wilson College in Swannanoa, NC, this past August, relocating from Stony Point, NY. Having passed a comprehensive examination on parliamentary law—based upon *Robert's Rules of Order Newly Revised*—**James MacKellar (B)** has been awarded a certificate of registration from the National Association of Parliamentarians. This certificate qualifies individuals to serve organizationally as a convention parliamentarian, a parliamentary advisor, a consultant on bylaws, and as a teacher of parliamentary law. Mr. MacKellar has served the Presbyterian Church as a parliamentarian for 10 years as stated clerk of the Synod of the Northeast.

**Alan H. Hamilton (G)** and his wife moved in October from Guadalupe, Costa Rica, to Santa Fe, NM. Having retired in 1977, the Hamiltons had continued to serve as volunteers in Biblical Seminary and in the Salvation Army's alcoholic rehabilitation center in Costa Rica.

*Doing Something by Doing Nothing* is the title of **Thomas Peterson's (M)** book, recently published by CSS Publishing Company. Containing 10 timely sermons for the first third of the Pentecost Cycle, Mr. Peterson's book provides preachers with the foundations for sermons that they can individualize by interjecting their own creativity and style. Mr. Peterson is pastor of the South Glens Falls United Methodist Church in South Glens Falls (NY) and has been active as a retreat planner and leader.

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## 1956

**Dwight L. Baker (M)**, writing from Bangalore, India, says that he and his wife are "on their way" to retirement. Baker resigned this past April from United Theological College in Bangalore, where for the past eight years he has been professor of Islamics and Arabic; he also served from 1982 to 1985 as

chairman of the School's Department of Religion, Culture and Society. Before he retires and returns to the United States, he will teach at two institutions: from June—December 1985, he will be guest professor of Islamics at Serampore College in West Bengal, India, and from January—August 1986, he will serve as guest professor of Islamics at the Philippines Baptist Theological Seminary, teaching and conducting seminars on the Muslim-Christian encounter.

**Ronald E. Felty (B)** accepted a call in June to become interim co-pastor of the First Presbyterian Church of Evansville, IN. He had previously served as interim pastor of the Community Presbyterian Church in Clarendon Hills, IL. *Alumniæ News* apologizes for having incorrectly reported Mr. Felty's previous position in the Spring 1985 issue.)

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## 1957

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**Clarence B. Pearson, Jr. (B)**, has joined the Concord, NC, office of Sales Consultants International as manager, with responsibility for recruiting industrial sales professionals. The company is the nation's largest recruiter of sales and marketing professionals.

Having completed 27 years as an Army chaplain, **Clarence L. Reaser ('65M)** was reassigned in August 1984 from Augsburg, Germany, to Fort Ord, CA, as installation chaplain. He supervises and facilitates the ministry of 32 chaplains who, in turn, minister to nearly 100,000 people in the Army Community of California's Monterey peninsula.

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## 1958

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**Revis M. Hanson (D)** has retired from Augustana College in Sioux Falls, SD, where he was on the faculty of the Religion Department.

**Margaret E. Howland (B)** is moderator of the Permanent

Judicial Commission of the Synod of the Northeast. She lives in Yonkers, NY.

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## 1959

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In July, **C. Nelson Craig (B)** became pastor of the First Presbyterian Church of Winneconne, WI.

**Svea Gray (e)** was ordained in June as a permanent deacon in the Episcopal Church. She resides in Ann Arbor, MI.

In March, **Haruo Saiki (M)** published his book *Start of the Apostle Paul* (published in Japanese). Then, in May, Mr. Saiki was invited by the Turkish Government to investigate historical places in their country related to Paul and the early churches. Mr. Saiki has been a professor at Miyagi Gakuin College in Sendai, Japan, since 1967, teaching the New Testament, ecumenism, and theology.

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## 1961

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Turkey is a land very much worth visiting, says **Christian H. Martin, Jr. (B)**, who recently spent 15 months of chaplaincy service at Incirlik Air Base in Adana, Turkey. Currently serving as chaplain at Nellis Air Force Base, NV, Martin reflects on how significantly Turkey is the land of the Bible: "[It was the home] of Abraham, Ezekiel, and Daniel; of Paul, Mark, Timothy, and Luke; of the Galatians and Colossians. Ephesus and the seven cities of Revelation [were in Turkey], as was Antioch, 'where they were first called Christians,' and the precincts of so many of St. Paul's missionary and pastoral travels."

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## 1962

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**Henry H. Bucher, Jr. (B)**, recently became a chaplain and associate professor at Austin College in Sherman, TX. He had been pastor

to the Bryn Mawr Presbyterian Church in Cottage Grove, WI, since 1980. Bucher is a graduate of the American University in Beirut and holds a doctorate in Third World studies from the University of Wisconsin, where he served as a curriculum specialist in the African Studies Program.

**Joseph R. Cooper (M)** has been serving since February as interim pastor of the Gethsemane Presbyterian Church in Fort Worth, TX. For the past five years he had been senior minister of the Union Church of San Juan (Puerto Rico).

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## 1963

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In January, **Ronald L. Bump (B)** was called to be pastor of the Southern Heights Presbyterian Church in Lincoln, NE. This is a new congregation, formed in January by the consolidation of two area churches, the Southeast Presbyterian Church—which Bump had served as pastor since 1969—and the Southern Hills Presbyterian Church.

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## 1965

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In July, **David L. Beck (B)** assumed the duties of executive presbyter of the Presbytery of Northern Waters and has moved to Hermantown, MN. He had been co-pastor since 1980 to three churches in South Dakota: the Hope Presbyterian Church in Keldron, the Spencer Memorial Church in Lemmon, and the First Presbyterian Church in McIntosh. This past June, **Richard W. Fiete (B)** received the D.Min. from McCormick Seminary in Chicago. He lives in Morgantown, WV.

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## 1971

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**Anthony J. Ricculti (B)** has been called to serve as co-pastor, with his wife Gail ('73B), at the Downtown United Presbyterian Church in Rochester, NY.

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## 1973

**Dennis L. Butcher** (B) has edited the 60th anniversary volume of *Prairie Spirit: Perspectives on the Heritage of the United Church of Canada in the West*, published by the University of Manitoba Press (Manitoba, Canada).

**Gail A. Ricciuti** (B) has been called to serve as co-pastor with her husband, Anthony ('71B), at the Downtown United Presbyterian Church in Rochester, NY.

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## 1974

The first East Indian woman to be ordained a United Methodist clergywoman in the U.S., **Margaret Misal** (E), who was ordained in 1981, has been serving two small, predominantly white congregations for the past seven years in the Springfield, IL, area. Misal, who grew up in Bombay, India, and whose father converted to Christianity from Hinduism, stresses in her sermons the importance of individual worth found in Christianity by comparing the two religions. "In Hinduism," notes Misal, "women are subjugated and have little worth."

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## 1976

**Aristides Simos Varrias** (M) is now living in Paros, Greece, with his wife and son. He teaches sociology and theology at both the high school and the college preparatory school in the city and conducts the city's adult education center. "I'll be glad to see any Princetonians visiting Paros," he says.

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## 1977

**Gerishon M. Kirika** (B,'78M) is now living in Aberdeen, Scotland, where he will be taking postgraduate courses for the next three years at Aberdeen University. Kirika is on leave from Kenyatta

University College (in Nairobi, Kenya) where, for the past three years, he has been teaching in the Department of Philosophy and Religious Studies. While in Nairobi, Kirika was also a minister at the St. Andrews Presbyterian Church and he worked with the United Bible Societies in translating the Bible into the Gikuyu language.

**Robert R. Kopp** (B) of the Second Presbyterian Church of Kansas City, MO, is teaching Expository Preaching at Nazarene Theological Seminary in Kansas City.

**Rosemary Catalano Mitchell** (B) was called in August to serve as co-pastor at the Downtown Presbyterian Church in Rochester, NY.

A faculty member at the University of Calabar in Nigeria, **Enyi B. Udoh** (M,'83D) is also a chaplain at the Hope Waddell Institution, which was the first educational institution in Nigeria and recently celebrated its 95th birthday.

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## 1978

After retiring from 17 years' service in the U.S. Army Chaplain Corps, **James W. Daniels, Sr.** (E), has accepted the call to serve as pastor of the United Methodist Churches of Camden and Rockport in Maine.

**Helmut Dessecker** (M) will be working in a rehabilitation clinic for alcoholics in Oerlinghausen and Bielefeld in Northern Germany.

**Daphne Resch** (B) has been appointed to a four-year term with the Missionary Society of the National Association of Congregational Christian Churches.

Having completed three years of postgraduate clinical training at the Ackerman Institute for Family Therapy in New York City, **David C. Scott** (B) recently opened The Center for Brief Marriage and Family Therapy in Rochester, NY. Scott also continues to share, with his wife, the position of associate pastor of the Bethany Presbyterian Church in Rochester.

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## 1979

**Cragg and Barbara Gilber** (both 1979B), co pastors/directors of Campbell Farm in Wapeto, WA, received the 1984 Beritas Award from American Agriwomen for their research and community development work among the farm laborers of the lower Yakima Valley, WA. Their work culminated in the TV documentary entitled *Harvest of Hope*.

**Michael L. Hicks** (M), associate director of the Department of Pastoral Education at St. Luke's Hospital in Bethlehem, PA, was received by the New Brunswick Presbytery from the Church of God.

**Richard S. McDermott** (B) has been called to be pastor of the Union Evangelical Church of Mexico City. He and his wife, Betsy, write that visitors are welcome. The McDermotts can be contacted at: The Union Evangelical Church, Reforma 180, Mexico City, Mexico 11000 D.F.

**Kathleen A. O'Hagan** (B) is living in New Castle, DE, where she is employed as the residence coordinator at Wesley College, a United Methodist school. O'Hagan is also enrolled as a part-time student at Lutheran Theological Seminary in Philadelphia.

In June, **Richard C. Rash** (M) was appointed to serve as minister at the Buhl United Methodist Church in Buhl, ID.

**Barbara Jenkins Thursby** (B) has become an assistant pastor in Olean, NY.

**Leona Tichenor** (B) began graduate study in a Ph.D. program in theology at the Divinity School of the University of Chicago in September.

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## 1980

**Sally Brown** (G) has become assistant pastor at the First Presbyterian Church in Bethlehem, PA.

**Marilyn Crawford-Roberts (E)** was recently ordained and serves as co-pastor of the First Presbyterian Church in Winnebago, MN, with her husband Keith Crawford-Roberts ('83B).

**Donald U. Thursby (B)** has left the First Presbyterian Church in Buckhannon, WV, for the Franklinville Presbyterian Church in Franklinville, NY. He was selected Chaplain of the Year for the West Virginia Civil Air Patrol in 1984.

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## 981

**Frederic D. DeYoe (B)** has left Dwight, KS, for the First Presbyterian Church of Hallock, MN.

**Susan J. Dunlap (B)** served as a commissioner to the 197th G.A. She reports she has a wonderful church, the Dickey Memorial Presbyterian Church in Baltimore, and is still trying to change the world.

**Latherine B. Griffis (B)** has been ordained to graduate study by the Huntington Presbytery.

**Lancy J. Lammers (B)** has resigned as associate pastor of the First Presbyterian Church, Burlingame, CA, in order to begin graduate study at PTS.

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## 982

**James Graham (P)** is the chaplain of the Llanfair Retirement Community in Cincinnati. He also serves as temporary supply to the Nelson Memorial Presbyterian Church in St. Bernard, OH.

**Douglas C. Sullivan (B)** was teaching in the Baptist Seminary in Managua, Nicaragua, as a volunteer. He returned to the U.S. in August.

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## 984

**Ruce Phillip Gillette (B)** has become pastor of the First Presbyterian Church in Sussex, NJ.

**Clement and Barbara Ndovi ('84M and B)** have become co-stated supply pastors at the Trinity Presbyterian Church in Montclair, NJ.

"[I am] perhaps one of the best known Baptist pastors in Kenya," writes 38-year-old **Pius Musjoka Nthenge (b)**, who is pastor to the Kimakimwe Baptist Church in Kenya's Eastern Province and a lecturer at Kenyatta University in Nairobi. Nthenge has maintained a "no-stop" schedule during the past two years: he established the Tala Baptist Church in March 1984, followed by the Kimakimwe Society Baptist Church. Then, in July 1985, Nthenge helped start the Kangundo Baptist Church.

There were other activities, too. Sunday school and weekly home Bible studies; 100 baptisms in 12 months; the distribution of food ("The drought continues [and] the people are so hungry . . . children and older people are getting weaker"); distribution of seeds for planting after the rains come; and a growing circuit for the Theological Education by Extension (TEE) program, with 60 pastors being taught each week in five TEE centers.

But perhaps the most dramatic development in Nthenge's ministry has been his own sense of an

awakening of his ability to serve God. His eloquence bears witness to his devotion as visibly as a new church building:

*"I learned the truths of the Scriptures are best understood when one also understands the historical, theological and literary contexts in which those truths appear. The Bible speaks to me much more clearly now . . . Every professor under whom I studied . . . modeled for me dedication to and love for the Lord. They were all great examples of how God can use those who give themselves to his service. . . ."*

*If I can interpret the Scriptures as clearly and dedicate myself as fully to God's service as these men have done, then I am confident God will look with favor upon my life and ministry as he does upon theirs."*

**JoAnne B. Scott (B)** has become associate pastor at the Morristown Presbyterian Church in Morristown, NJ.

**Patricia Wright (B)** is a candidate for Holy Orders in the Episcopal Diocese of NJ. She will serve as an intern for one year at St. Matthew's Church in Pennington, NJ.



In his "no-stop" ministry, Nthenge has built 3 churches in Kenya in 16 months.

## Weddings

George P. Morgan (45B) and Clara McMahon  
Joseph C. Fowler (54B) and Joyce K. Stedje  
John R. Todd (65M) and Josephine  
Paul Christopher Rusch (81B) and Carol Clifford Hamburg  
Carleton Bakkum (82B) and Elsa Swift (85B)  
William M. Hoyle (82B) and Felicia Stewart  
Allan C. Jackson, Jr. (83B), and Patricia Smith  
Kenneth J. Hockenberry (84B) and Judith M. Hartung

## Births

Stephen S. to Stephen R. Weisz (65B) and Gloria, March 18, 1985  
Jonathan M. to Daniel P. Rabovsky (74B) and Cathy, February 7, 1985  
Katerina D. to Demetrios A. Recachinas (76M) and Presbyteria  
Eleftheria, May 2, 1985  
Jason M. to Henry N. Braga (77B) and Sally, April 20, 1985  
Matthew J. to Rosemary Catalano Mitchell (77B) and Joseph,  
February 13, 1985  
Christopher R. to Kathleen Long Bostrom (80E, 83B) and Greg Richard  
Bostrom (83B), March 10, 1985  
David T. to Ralph Thomas Brackbill (80B) and his wife, May 18, 1985  
Peter G. and Stuart W. to Edwin Gray Hurley (81B) and Gayle,  
April 26, 1984  
David B. to Donald E. Makin (81B) and Jennifer, June 18, 1985  
Amanda C. to Mark D. Heaney (82B) and Chris, August 23, 1985  
Emily G. to Randolph L.C. Weber (82B) and his wife, January 13, 1985

## Obituaries

### Clarence A. Kircher, 1918b

Died July 16, 1985, at the age of 89. Mr. Kircher was the pastor of the Westminster Presbyterian Church of Sacramento from 1933 to 1958. In the 1940s, he was the chaplain of the California legislature. Before his pastorate in Sacramento, Mr. Kircher was called to churches in Nebraska, Missouri, and Michigan. In later years, he served as interim pastor of churches in Sunnyvale, San Mateo, and San Francisco, California. He is survived by two sons, Charles and Russell, and a daughter, Annabelle.

### Elbert Lansing Bennett, 1925B

Died June 7, 1985, at the age of 85. Born in Washington, D.C., Mr. Bennett received both his undergraduate and his M.A. degrees from Princeton University.

Ordained in 1925 by the Presbytery of Philadelphia, Mr. Bennett was pastor from 1925 to 1945 of churches in New York, Pennsylvania, and New Jersey. He was the director of the restoration fund for the Synod of New Jersey from 1945-1947, and from 1947-1952, he served the Synod of New Jersey as associate executive for city and industry. Mr. Bennett was the pastor of the Wicomico Presbyterian Church of Salisbury, MD, from 1952 until his retirement in 1964. At the time of his death, he was living in East Dennis, MA.

### Harry V. Mathias, 1937B

Died May 6, 1985, at the age of 81. Mr. Mathias was born in Scranton, Pennsylvania, and did his undergraduate work at the University of Scranton. Ordained by the Presbyterian Church, he

served as pastor to the Broad Avenue-North Presbyterian Church in Binghamton, New York, from 1937 to 1945, and to the United Church of Rockville Center in New York from 1945 until his retirement in 1973. Mr. Mathias was residing in Waverly, Ohio, at the time of his death.

### Harold A. Scott, 1937B

Died June 19, 1985, at the age of 74. Mr. Scott served as pastor to the First Presbyterian Church in Hackettstown, New Jersey, the Second Presbyterian Church of Germantown in Philadelphia, and the Fanwood Presbyterian Church in Fanwood, New Jersey. A chaplain with the U.S. Navy during World War II, Mr. Scott was stationed in Hollywood, Florida; in the Philippines with the 61st Naval Construction Battalion, and in San Pedro, California. After his retirement in 1977, Mr. Scott served until 1983 as supply pastor of the United Church of Christ in Ceredo, WV. He was actively involved with the Alzheimer's Disease Support Group of Waverly (Ohio) and the Ohio Alzheimer's Disease Association. Mr. Scott's first wife, Louise, is a victim of the disease. On March 16 of this year, he was married to the former Ann Zanolli in Miller Chapel, Princeton. He is survived by his wife; his brothers, Edmund and Roger; his daughter, Martha Baine; and his grandson, Britton.

### Richard H. Hutchison, 1901E

Died May 24, 1985, at the age of 72. Born in Norfolk, Virginia, Mr. Hutchison was educated at Lafayette College in Easton, Pennsylvania, and at Harvard University. During his ministry, he served four churches—the First Presbyterian Church of New Brighton, Pennsylvania, the Townley Presbyterian Church of Union, New Jersey, the First Presbyterian Church of Albany, New York, and the First Presbyterian Church of Lake Forest, Illinois. From 1944 to 1946, Mr. Hutchison was a chaplain in the United States Army Air force.

e was living in Hendersonville, North Carolina, at the time of his death.

**Louis Raymond Lechler, 1947G**  
 Died February 26, 1985, at the age of 76. Born in Philadelphia, Mr. Lechler became a banker in that city at age 19. He left the profession a few years later to enter the University of Pennsylvania, graduating in 1932. An alumnus of both the Lutheran Theological Seminary in Philadelphia and of Princeton, Mr. Lechler's ministerial career encompassed work as a missionary in the United States and service to churches in Saginaw, MI; St. Louis, IL; and Bethlehem, PA. He was also a chaplain in the United States Naval Reserves.

**Ernest G. Miller, Jr., 1954U**  
 Died June 8, 1985, at the age of 71. Mr. Miller served Presbyterian churches as both educator and pastor. In 1946, he was appointed director of Christian education at the First Presbyterian Church of Morristown, Pennsylvania. Three years later, he was called as assistant pastor of the Collingwood Presbyterian Church inledo, Ohio. In 1953, Mr. Miller came director of religious education at the Morristown Presbyterian Church (NJ). A native of Philadelphia, Mr. Miller was graduated in 1934 from Grove City College in Grove City, Pennsylvania. He was in business for more than 20 years in Philadelphia and in Wilmington, Delaware, before pursuing a career of service to the church.

**Edward Smith, 1971U**  
 Died July 16, 1985, at the age of 61. Since the beginning of this year, Mr. Smith had served as associate minister of the Shiloh Baptist Church in Trenton, New Jersey. He was born in Prince Edward County, Virginia, and earned his bachelor's degree at Virginia Union University in 1946. Mr. Smith was supervising principal of the H.H. Poole Junior High School in Stafford, Virginia, for 13 years. Ordained a Baptist minister in 1950, he served as

pastor to various churches in Virginia, and from 1963 to 1984 was pastor of the First Baptist Church of Princeton (NJ). In addition to serving on the board of directors of the Princeton YMCA, Mr. Smith was president of the New Jersey Division of the Progressive National Baptist Convention and was active in various church organizations, including the American Baptist Convention and the Southern Christian Leadership Conference.

**William Lee Prince, 1982P**  
 Died August 13, 1985, at the age of 51. Mr. Prince was pastor of the Union Avenue Baptist Church in Memphis, TN, from 1971 to 1981. In 1975, he entered the D.Min. program at PTS, while continuing his pastorship at the Union Avenue Baptist Church. Born in Helena, Arkansas, Prince received his B.A. from Carson Newman College in Jefferson City, TN, and his B.D. from Southwestern Baptist Theological Seminary in Fort Worth, TX. After receiving his D. Min. in 1982, Mr. Prince moved to Anderson, South Carolina, where he was pastor of the Boulevard Baptist Church. A member of both the Memphis Rotary Club and the Memphis Area Chamber of Commerce, he also served on the board of the United Way of Greater Memphis and as a trustee of Union University in Jackson, TN. He is survived by his wife, Robbie Ann; his daughter, Suzanne; his son, Keith; and his stepmother, Mrs. Irving M. Prince.

## Gifts

### In Memory of:

The Reverend Dr. Eugene Carson Blake ('32), Trustee 1954-1985, Princeton Seminary, for the Education Fund and the Presidential Chairs  
 C. Stuart and Lucie Shriver Cooper for the Henry B. and Bellmina McGill Cooper Scholarship Fund

The Reverend Jack M. Croup ('40) for the Alumni/ae Roll Call  
 Emily S. Duprat for the Scholarship Fund  
 The Reverend Dr. Vernon L. Farnham ('36) for the Presidential Chairs  
 The Reverend William J. Frazer ('34) for the Education Fund  
 The Reverend Dr. Robert E. Hansen ('43) for the Robert E. Hansen Memorial Scholarship Endowment Fund  
 Myrtle Hartung for the Scholarship Fund  
 Frances Owens Kirk for the Education Fund  
 Graham Kislimgbury for the Graham Kislimgbury-First Presbyterian Church of Burlingame Scholarship Endowment Fund  
 Dr. John A. Mackay ('15) President 1936-1959, Princeton Seminary, for the Presidential Chairs  
 The Reverend Charles B. Robinson ('40) for the Alumni/ae Roll Call  
 James E. Swartz for the Education Fund  
 The Reverend Donald F. Taylor ('52) for the Scholarship Fund  
 Dr. Whitney M. Trousdale for the Scholarship Fund  
 The Reverend Robert A.N. Wilson, Jr. ('26) for the Education Fund

### In Honor of:

The Reverend Alexander T. Coyle ('30) for the Scholarship Fund  
 The Reverend Bransford Eubank ('30) for the Courtney Hughes and Alice May Castle Fenn and the Joseph Beverley and Mary Bell Broocke Eubank Memorial Scholarship Endowment Fund  
 Dr. Kyung-Chik Han ('29) for the Program for Asian-American Theology and Ministry  
 Dr. James I. McCord, president emeritus, Princeton Seminary, for the Presidential Chairs  
 Ione Sikes for the Tennent Campus Fund  
 Ruth Anne Taylor ('85) for the First Presbyterian Church of Cranbury Scholarship Endowment Fund

## To Computer Users

How prevalent are computers in the church? How are they being used? What difference are they making in church management?

These and other questions and their answers will be used in a study of *The Computer and the Church*, a thesis by Rev. John Miller who is taking his Th.M. at the Seminary this year. The results of Miller's study will also be reported in the *Alumniæ News*.

If you are using a computer in your church, Rev. Miller would very much appreciate your answering these questions:

1. Is your hardware owned by
 

<input type="checkbox"/> church	<input type="checkbox"/> yourself?
---------------------------------	------------------------------------

2. What hardware do you use?

\_\_\_\_\_ (brand/model)

3. Software: \_\_\_\_\_

(name of program)

4. Has your computer program

significantly helped

helped

not helped  
your ministry?

5. Why?

Please send your responses, together with your name and address, to Rev. John Miller, 308 Emmons, Apt. 4A, Princeton, NJ 08540.

Many thanks for your help.

## Continuing Education Calendar

### DECEMBER

- 2 First Monday  
Ethical Action as an Indicative of Faith
- 2-5 Piety, Prophecy, Personality: An Approach to Preaching in the Local Church

1986

### JANUARY

- 6-25 Christianity in Central America
- 6-8 The Distinctiveness of Christianity and its Communication
- 6-9 Ministries in Loss and Grief
- 13-16 Educational Ministry and Learning Styles
- 20-23 Renewing the Preacher
- 27-30 Human Interaction
- 27-30 Life Planning and Personal Management

### FEBRUARY

- 2-7 Managing the Unconscious Dynamics of Congregations
- 3 First Monday  
Forgiveness
- 3-7 Stone Lectures
- 10-13 Living Baptism
- 11-14 Mission Development and the Urban Crisis (co-sponsored with OMSC at Princeton)
- 17-19 Parenting for Peace and Justice
- 17-20 Contemporary Liturgical Theology from a Reformed Perspective
- 17-20 Off-Campus Seminar: Newport Beach, CA  
Preaching and the Literary Forms of Scripture  
Dimensions of Discipleship: Studies in the Gospel of Luke

- 20-22 Jewish Christian Dialogue
- 24-27 Off-Campus Seminar: Pompano Beach, FL  
Interpreting the Psalms for Preaching and Teaching  
Faith and Action: Bible Study from the letter of James
- 24-27 The Prophetic Ministry of Black Presbyterians
- 24-27 Pastoral Care and Counseling in Crisis Situations: Alcoholism, Terminal Illness, and Suicide
- 28- Mar. 2 World Religions Conference  
Stage II: The Christian Witness and Approach to the World's Religions





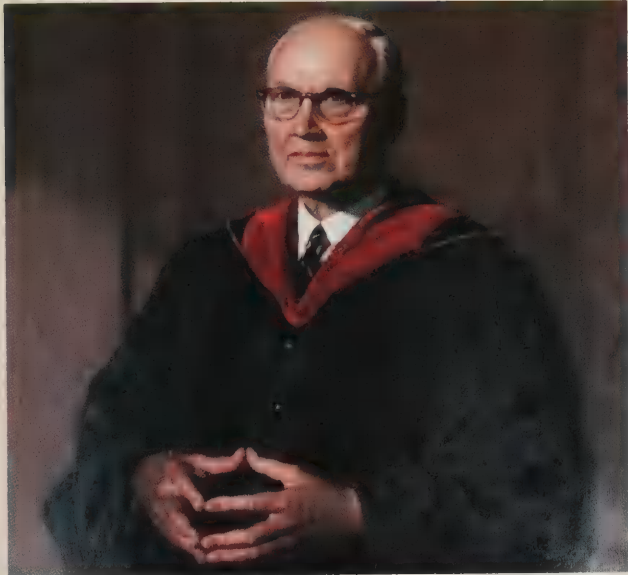
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# Alumni/ae News

PRINCETON THEOLOGICAL SEMINARY



The  
Presidential  
Chairs  
Issue  
1985





# Alumni/ae News

Princeton  
Theological  
Seminary



The  
Presidential  
Chairs  
Issue

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## A Message from the President

Dear Colleagues:

Someone has noted that tradition is the living faith of those now dead, while traditionalism is the dead faith of those now living.

Given this distinction, it is tradition which characterizes the life and ministry of Princeton Theological Seminary. The task of theological education is not merely the preservation and transmission of biblical and ecclesiastical formulations of the faith inherited from our religious past. It is rather the interpretation of the Gospel attested in the Scriptures and confessed by the church, the appropriation of the reality of God's redeeming love in Jesus Christ in the communion of the Holy Spirit, and the application of faith to life in ever-changing times and circumstances.

This is the tradition so decisively influenced here at the Seminary by the two former presidents of the institution whom we feature in this issue of *Alumni/ae News*. Successively, each in his own unique way called student generations for nearly half a century to respond to their common vision of the church ecumenical. Each encouraged us to explore in depth, and to make our own, the unsearchable riches of Christ as mediated through our Reformed theological heritage. And each reminded us that ultimately Jesus Christ is not a Christological problem to be solved, but a living reality to be served.

By endowing two new faculty chairs in the respective names of Drs. John A. Mackay and James I. McCord, we seek to achieve something more than the honoring of these very special servants of Christ and his church. We seek to honor them by enhancing the ministry of the Seminary so that the future ministers and teachers of the church who prepare themselves here may be encouraged and enabled to enter and continue the tradition.

Faithfully yours,



*Thomas W. Gillespie*

Thomas W. Gillespie

# The Presidential Chairs and the 1988 Alumni/ae Roll Call: A Unique Opportunity and a New Approach

“Princeton Seminary has just received a \$1 million challenge gift, from a donor who wishes to remain anonymous, that will make it possible to establish chairs of instruction in the names of two of our past presidents — one for Dr. John Alexander Mackay and the other for Dr. James Iley McCord.” The bearer of those glad tidings was Dr. Fred W. Cassell, vice president for seminary relations. His audience consisted of 32 alumni/ae who had come to the campus that mid-February Tuesday for a two-day meeting of class stewards. These men and women, representing their respective alumni/ae classes, came to Princeton from all parts of the country at Dr. Cassell’s invitation to hear this announcement and to help plan a new approach to alumni/ae annual giving. “According to the terms of this gift,” he continued, “every dollar given by alumni/ae and friends of the Seminary will be matched two for one. This means that the raising of \$500,000 will yield, when so matched, the \$1.5 million necessary to endow these two Presidential Chairs.”

The enthusiasm with which word of this news was received by those assembled made it clear that it was time to make the necessary plans to accept and respond to this challenge. Word that Dr. Hugh T. Kerr had agreed to serve as chairperson for this \$500,000 Presidential Chairs Campaign was greeted with equal enthusiasm. Editor of the journal *Theology Today*, and Benjamin B. Warfield Professor of Systematic Theology Emeritus, Dr. Kerr was on the faculty of the Seminary during the tenures of both Dr. Mackay and Dr. McCord. In addressing the class stewards during the course of their meeting, Dr. Kerr said, “I am happy, indeed, to be associated with this campaign to provide chairs



Dr. Fred W. Cassell

for the Seminary and bring honor to the names of these two distinguished past presidents. Both served the Seminary during challenging periods in its history and, providentially, both were the right people at the right time for the right job.”

Within the \$500,000 overall goal for the Presidential Chairs Campaign, a goal of \$200,000 was set for the alumni/ae. The alumni/ae segment of the campaign was subsequently launched April 10 with the mailing of descriptive and response materials to each alumnus/a. It is scheduled to conclude September 15, and it is hoped that all will participate as generously as possible. Gifts in support of these chairs may be made outright or through a pledge payable over two years, whichever is more convenient to the individual. In any event, it would be helpful to receive gifts and/or pledges to the campaign by the September date. The effort on behalf of the Presidential Chairs among friends of the Seminary other than alumni/ae will run on a different timetable, beginning May 20 and concluding at the end of this calendar year.

Along with discussions of the Presidential Chairs Campaign, the class stewards considered a fresh approach to alumni/ae annual giving at Princeton, referred to in recent years as the Alumni/ae Roll Call. It came to light in the course of the meeting, through presentation by the Reverend Chae Hunt, director of development, that there has been no truly consistent pattern in the giving of alumni/ae classes through the years. There has rather been a tendency for giving to be up one year and down another for no apparent or predictable reason. In most instances, the amount of increase or decrease has not been a dramatic one. While it can be demonstrated that there has been modest growth in alumni/ae support over the years, the absence of a strong and continuing upward pattern was of concern to the stewards and led to a consensus that the amount of alumni/ae support was rather low for an institution such as this Seminary.

The need for stronger support was demonstrated through remarks made by Dr. Cassell in which he stated that “Our students at the present time are paying on the average one dollar for every five dollars that it costs Princeton Seminary to educate them.” In difference, he noted, must come from denominational support, which has been increasing only very modestly the past several years; from endowment income; and from annual gifts that come to the Seminary from alumni/ae and friends. Since these two sources change very little from year to year, it is becoming more necessary to look to individual gifts and the generosity of the Seminary’s immediate family for the increased support that is needed if Princeton is to fulfill its vision and be at the forefront of theological education both now and

“ . . . What a marvelous opportunity this is, then, to honor two distinguished leaders who have given so much of themselves to the Seminary in the past and, at the same time, to meet in part a pressing need of the Seminary in the present. With boldness and urgency I invite you to contribute generously to this endeavor to endow the John A. Mackay and James I. McCord chairs at Princeton Theological Seminary. . . ”

Thomas W. Gillespie  
President

the future. Convinced that a new approach to alumni/ae giving would serve the Seminary well at this point, the stewards endorsed the concept of conducting the 1985 Alumni/ae Roll Call as a campaign with a dollar goal and definite beginning and ending dates. Accordingly, the goal for this year was established at \$100,000, and the dates established for the Presidential Chairs Campaign were adopted as the dates for the Roll Call effort as well. This means that except for alumni/ae of the classes of 1981-1984, who are already committed to the support of a special class gift project, the campaigns for the Presidential Chairs and the 1985 Roll Call are running concurrently from April 10 through September 15. Alumni/ae are being asked to boost their Roll Call support for 1985 by 30 percent in order to meet the \$100,000 goal. As appeals for both

causes are covered in the same mailings, gifts or pledged amounts for annual giving may be indicated on the back of the Roll Call remittance envelope, while support for the Presidential Chairs Campaign should be shown on a separate pledge card that can be returned to the Seminary in the Roll Call envelope.

Supporting the class stewards in their efforts, on behalf of both the Roll Call and the Presidential Chairs, is a network of some 700 alumni/ae who have agreed to serve as assistant stewards and write personal notes to 10 classmates each to encourage their support.

Dr. Jack Cooper, who, until his recent retirement, was for many years the director of the Center of Continuing Education here at Princeton, readily agreed to be chairperson for the 1985 Alumni/ae Roll Call. In addressing the class stewards, he

noted the timeliness of this new approach to alumni/ae annual giving and the willingness of so many to become involved in approaching classmates and other alumni/ae to further the financial undergirding of this institution. “We have a wonderful opportunity,” he observed, “to endow these important chairs and to help our Seminary meet growing educational costs by broadening the base of our Roll Call support. The important thing is that we all do our part. I am optimistic on both counts.”

There are a number of means by which gifts to both of these campaigns may be made, including gifts of life insurance, property, and a number of planned giving options. If you wish information in regard to any of these or about either the Roll Call or the Presidential Chairs Campaign, please contact Dr. Cassell or Mr. Hunt at the Seminary.



Stewards attended a two-day session at Princeton to work out plans for the Presidential Chairs Campaign and the Alumni/ae Roll Call.



# Why We Need Additional Endowed Chairs

James Lapsley, Academic Dean



he announcement in this issue of *Alumni/ae News* that we are seeking funds to complete the endowment of two Presidential Chairs — to be named for Dr. John A. Mackay and Dr. James I. McCord — may well prompt the question in the mind of some readers. Why does Princeton Seminary, which already has a substantial endowment, including 26 endowed faculty chairs, need even more such chairs? In addition to the appropriate honoring of two men who gave sustained distinguished leadership to the Seminary for nearly half a century, are there really compelling reasons for the addition of these chairs, and others to be announced?

The answers to this question are of two kinds. The first of these must refer to the mission of the Seminary as a center of Reformed and ecumenical thought and leadership. The faculty, collectively, represents the core of this mission, and the best way to try to insure that the mission will be carried on in the future is to commit a large portion of the endowment directly to sustaining, and where necessary, increasing the faculty through the endowment of individual chairs. These endowed chairs make it much more likely that whatever winds may blow through the culture, the church, and the Seminary in the future, the institution will keep its course. To be sure, we do not make certain

through the endowment of chairs that the mission of the Seminary will be carried out. But, in addition to the well known exceptions to uncertainty proposed by Benjamin Franklin — death and taxes — many of us would add the providence of God. Though our trust is ultimately in this providence and not in our own, we believe that we need to provide for the future in ways that reflect our best understanding of what God has provided in the past and will provide in the future. In light of this point central to our theological heritage, the endowment of chairs makes sense.

The second kind of answer to the questions about the need for more endowed chairs is framed within the context of the immediate situation of the Seminary. At the beginning of the present academic year, we had a ratio of about 15 full-time equivalent students to one faculty member. This is a rather high ratio, and when the added factor of six different degree programs, several of which require a considerable amount of individual attention to students' projects, theses and dissertations, is taken into account, *faculty overload* becomes clearly visible. The cost of this overload is paid in lessened teaching effectiveness on the part of the faculty, particularly in the amount of time they are able to devote to individual students, and in diminished scholarly contribution.

At the beginning of the next academic year, in the fall of 1985, we expect to have 47 full-time faculty members, five more than last fall. Two of these represent new positions, so we are making progress toward reducing our student-faculty ratio. However, we will need about 60 full-time faculty members to reduce our student-faculty ratio to 12:1, which is about right for a multi-program school with a strong commitment both to excellence in teaching and to scholarship.

Not all of those 60 faculty members should be occupying endowed chairs, but about 40 of them should be — about two thirds of the total number. Neither do they all have to be filled at the full professorial level, as, indeed, all of our chairs at the present time are not. Some are filled by associate professors and will probably continue to be.

By this reckoning it is clear that we are a long way from having enough endowed chairs to provide an adequate faculty base for the future of the mission of the Seminary. We are, in fact, about 14 chairs short! Thus, I join with other voices in this issue of the *Alumni/ae News* in commending to you the funding of the two Presidential Chairs as an important step toward closing this gap. This is an important way for us to exercise our stewardship of a great tradition with yet more epochs of service before it.



# Patrick Miller, Jr.: Old Testament Theologian Joins Faculty

by Barbara Chaapel, Director of Public Information

Princeton Seminary's new professor of Old Testament theology combines an enthusiastic devotion to scholarship with a genuine love of the classroom, a balance one cannot always take for granted in faculty. But for Patrick Miller, Jr., called in 1984 to the Charles P. Haley Chair of Old Testament Theology, the combination seems natural and lively.

He talks about his research and writing with real joy, particularly his work on the Psalms. The soon-to-be

published volume *Interpreting the Psalms* reflects, according to Miller, both his teaching the psalms and his learning them as a small boy from his mother, a staunch Associate Reformed Presbyterian. "My mother used to read psalms to us on Sunday afternoon, and I remember them as a familiar part of my childhood," he recalls. Designed as a book for pastors to use in preaching and teaching, *Interpreting the Psalms* will include broad chapters on aspects of psalm interpre-

tation as well as exposition of a number of psalms.

In addition to the small volume now in manuscript, Miller is also planning a longer critical commentary on the psalms which he hopes to work on during a sabbatical next year.

The Book of Psalms is one of the books of the Bible that has had a special hold on Miller throughout his career. "Psalms have always had a lively interaction with the community of faith," he asserts. "They were rea-

ple even when those people didn't know anything else in the Old Testament."

He continues: "The other Old Testament book of special significance to me is Deuteronomy. As much as any other book, it captures the Old Testament as Torah. It is an instruction of God that is both story (proclaiming the Exodus) and direction for the future (defining the way of the law)." Like the Psalms, Deuteronomy is a major subject of Miller's publishing. He is preparing the volume on Deuteronomy for the *Interpretation* commentary series, which is geared for the pastor's use in preaching and teaching the Bible. He also serves as Old Testament editor of that series, an appointment which grew out of his work on the journal *Interpretation*.

Believing that teaching feeds scholarship and vice versa, Miller regularly puts out ideas from his research in the classroom. "Having students do projects on the model of, say, the *Interpretation* commentary series will give me a good idea of what they see as important. They stimulate my thinking and raise questions that may never have occurred to me," he explains. In this process, students are exposed to original sources and learn methodologies of research.

In the study of Psalms and Deuteronomy and their centrality to the Old Testament provides one focus for Miller's work. There are two others. "Methodologically," he states, "my focus is in Old Testament theology is the text. More than dealing generally with themes, I look carefully at texts—texts in context, but still individual texts. In the classroom the most happens when there is an engagement between the students and the text." Illustratively, in his course, *God in the Old Testament*, Miller addresses the theological question of the existence of

God by looking at the text of Psalm 14:1: "The fool says in his heart, There is no God." The text provides a "specific handle" by which to grasp the question of God's existence and how the Old Testament answers it.

A third focus is the development of a pair of courses which will provide the core of his teaching Old Testament theology here. He explains: "The courses which will be my starting point as professor of Old Testament theology will be *God in the Old Testament* and *Ethics in the Old Testament*." Into these two "centers of interest" he will introduce insights from systematic theology and the history of the religion of Israel. Author of *The Divine Warrior in Early Israel*, Miller is now editing a volume on the history of Israel's religion. Early notions of the origins of Deity in the ancient East, he believes, have fascinating implications for the question of God's existence in the biblical witness.

Asked about his feelings on joining the Princeton faculty, Miller is enthusiastic: "We have a breadth and interaction in the Biblical Department which is good. Each of us has particular emphases but not narrow specializations. For example, Dr. Seow teaches primarily languages, but is also teaching a course on the *Theology of Exile*. In some years I will be teaching Aramaic and possibly Ugaritic. Breadth builds collegiality and encourages conversation among peers.

"Although I miss friends in Richmond [Miller came to PTS from a position as professor of Biblical Studies at Union Theological Seminary in Virginia], I am happy to be here. My family and I have been warmly welcomed by colleagues and neighbors. I am encouraged by the enthusiasm of my students for the Old Testament. They also represent a broader spectrum geographically, theologically, and denominationally

than did my students at Union."

A churchman as well as a scholar, Miller was ordained a minister by the Enoree Presbytery of the former Presbyterian Church in the United States in 1963. His father had been a moderator of that denomination. Miller's own ministry began with the pastorate of the Trinity Presbyterian Church in Travelers Rest, South Carolina, which he served for three years. His work for the denomination has included terms on the Committee on a New Confession and the Book of Confessions and on the Revised Standard Version Bible Committee.

Miller has another and recently newsworthy responsibility as an Old Testament scholar. He is a member of the Inclusive Language Lectionary Committee of the National Council of Churches. The third year of the highly-controversial cycle of Scriptural readings, which re-phrases biblical passages to make them inclusive, will be published next October. "The assignment is not a popular one in the academic community," he says wryly. "Scholars have problems with any significant recastings or periphrastic translations of Scripture. The whole enterprise makes scholars nervous. The anxiety is a reflection of the tension between understanding Scripture as the lively and living Word of God and as an ancient historical document." However, he points out that members of the committee have used scholarship as well as inclusive language as criteria for their work, and they have tried to take seriously the suggestions and criticisms received on the first two cycles in revising the third.

"I have enjoyed the work and am very committed to it," he affirms, "but whenever one is in the business of what some consider 'fooling with Scripture,' one is on dangerous ground."

# Craig R. Dykstra: Young Scholar Returns to Teaching

by Barbara Chace

In April, Dr. Craig R. Dykstra, Thomas W. Synnott Professor of Christian Education, gave his inaugural lecture to the Seminary community. Entitled "No Longer Strangers: The Church and Its Educational Ministry," it outlined the newest member of the Christian education faculty's perspective on his discipline.

Central to that perspective is the question, What is the nature of the church? and secondarily, What is the relationship between Christian education and the church? Dykstra, who joined the PTS faculty in 1984 to fill the Synnott chair vacated by Campbell Wyckoff's retirement, says his current thinking about Christian education and the church grows out of work he has done on the formation of moral life in the context of Christian community. That thinking is introduced in his book *Vision and Character: A Christian Educator's Alternative to Kohlberg*.

"In doing that work, I began to realize that we must reverse some of the questions about education and the church," he points out. "Instead of asking why the church needs Christian education and what kind of Christian education it should be, we might ask why it is important for Christian education to take place within the context of the church and what kind of church Christian education needs to be able to do its work effectively."

Theories of education have, according to Dykstra, often assumed the church as "a given," and the job of Christian education as "initiating people into that given form of life." But new work in ecclesiology has moved away from a static notion of "church" to a more dynamic one. "The nature of the church defined dynamically has to do with the patterns of re-

lationships that Christians are engaged in throughout the world as they become part of the redemptive Body of Christ," Dykstra explains. The dynamism of Christian education thus depends upon the dynamism of the church.

"Christian education," he continues, "that tries to help people live in response to the kingdom's call for reconciliation among people in all kinds of socioeconomic conditions, of all races and both sexes can't be done in institutions that remain out of contact with people of many races and classes, or institutions that are closed to women's leadership or isolated from the poor. Teachers and students alike must have face-to-face contact with the realities of the world." Clearly, for Dykstra, Christian education cannot be done in a cloister if it is to be transforming and redemptive.

The church is both particular (local) and universal (worldwide), and that paradox is important for Dykstra's concept of education. The church exists in a world of diversity and rich experience and must always be open to transcending its local situation and shunning isolation from the wider Christian community and the power of God's Spirit. Yet the notion of the power and importance of the local congregation is also essential. "When the local church sees itself as a part of the larger Christian enterprise, its own significance is raised and its powers of creativity tapped," Dykstra says.

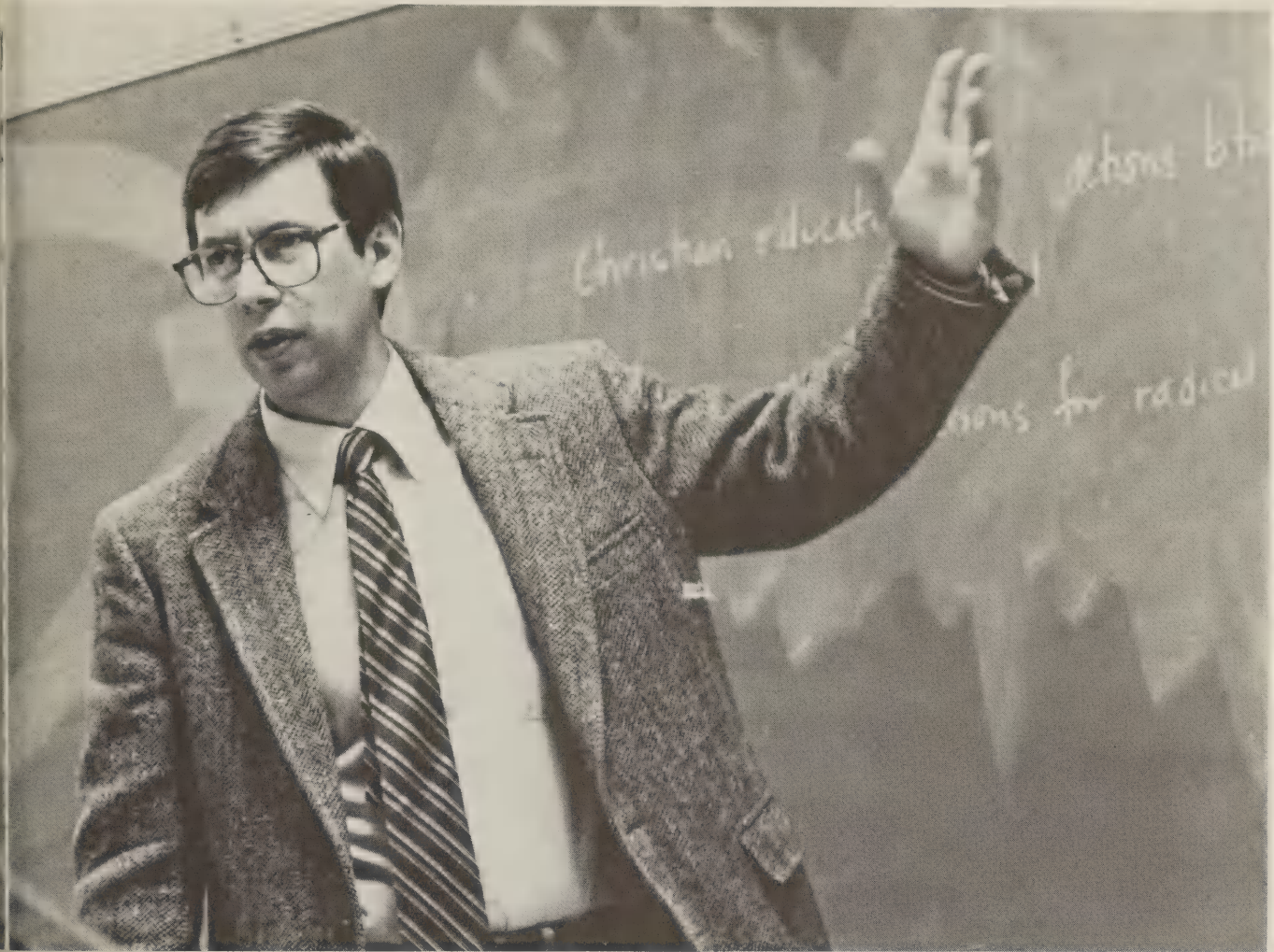
He reports that his students have been happily surprised by these new notions of Christian education. "Breaking down parochial images has helped students see Christian education as an exciting and complex discipline."

A wider understanding of education within the church refers not only to geographic or sociological broadening but also to the broader and deeper world within people's lives in the congregation. "People in our churches," Dykstra explains, "have profound spiritual and prayer lives, and biblically founded commitments to the work of Christ in their homes, businesses and communities. Often our Christian education programs have paid no attention to these wider lives. We teach as if people knew nothing and did nothing, as if the only important parts of their lives were what we did for and within the congregation. We must get in touch with the whole lives humming right within our congregations."

The role of the pastor in Christian education is a crucial one for Dykstra. He believes that pastors must know their people, what they worry about, and what concerns them; and that knowledge should be reflected in their education programs. "Most pastors know intuitively," Dykstra says, "that the 'I have the knowledge and I will give it to you' method will not work in their churches. Rather, a pastor's job as teacher is to help people interpret the meaning of the events of their lives through biblical and theological lenses. I believe with all my heart that doing that *does* bring people new understanding and vision of what they are going through and how they can go through it differently. If pastors do not teach this way, no one will. If pastors do, others will feel permission to do it also."

The task, then, of Christian education in the local church is to provide settings where people have permis-

# New Faces at Princeton



ask the questions publicly about the lives that they are asking privately, and to ask them in newer and more vital ways. Questions asked about life can be deepened and clarified in the church. Biblical and theological materials, Dykstra asserts, can help people make their questions more vital and begin to find answers that are not available in the secular culture. Education in the Christian faith is "not just a matter of getting new ideas, but new images of ways of living from a community of people, and then relying on that community to sustain and develop those ways of living."

Dykstra believes this is already happening in many churches among small groups of people, although not always planned Christian education meetings and events, and often without the involvement of the pastor. In his

courses, he intends to help students realize that all of the "daily scrimmages within congregations have the power to be transforming educational events."

Dykstra, a PTS graduate himself (M.Div. 1973, Ph.D. 1978), is delighted with the opportunity to be back in Princeton, this time on the faculty that once taught him. He is intrigued by the challenge of developing doctoral seminars to help train future professors of Christian education as well as educators for the local church. "I want to help recruit and train some of the best people we can find to lead the field of Christian education," he says, "and PTS does it better than any." He looks forward to the challenge of the interdisciplinary nature of his field, which brings the best of biblical studies, sociology, psychology, and theology to bear on education.

In addition to teaching responsibilities and scholarship in his field, Dykstra is associate editor of *Theology Today*. He is presently editing an issue to come out in July on the educational ministry of the church. Most of the contributors are theologians and Bible scholars.

An avocation which has been a lively, if hidden, part of his life is music, and he anticipates pursuing it in Princeton. He is a singer and plays piano, string bass, and guitar, and he and his wife, Betsy, both enjoy attending opera, ballet, the symphony, and theater. "I haven't sung since high school, and now I can sing every Sunday with my wife in the choir of the Nassau Presbyterian Church," he says with real delight. Dr. Dykstra, Betsy, and sons Peter (14) and Andrew (13) have made the Nassau congregation their faith community in Princeton.

# James H. Charlesworth: International Biblical Historian Comes to PTS

by Barbara Chaapel

When Dr. Bruce M. Metzger retired as George L. Collord Professor of New Testament Language and Literature in the spring of 1984, Princeton lost a scholar and Bible translator of world renown. But the Seminary has gained a man of equal reputation in the circles of international academe in the man who came to fill his chair — James H. Charlesworth.

His office in newly-renovated Tenent Hall is informal and personal, inviting easy conversation and genuine collegiality. His dog, Beauty, a black mixture of golden retriever and German shepherd who looks like a Labrador, greets visitors warmly and then retires to her spot on the floor near the desk. ("I bring her with me because she's lonely in this new place," her owner says, smiling.) On the desk is a worn cardboard German beer coaster, used now for mid-morning coffee.

One might not guess from this friendly casualness that the man who works there is perhaps the foremost scholar of early Judaism in the world. But a closer look reveals, hanging on the wall, the 1984 Biblical Archeology Society Publication Award for Charlesworth's book *The Old Testament Pseudepigrapha, Volume I*. It was named Best Book on the Old Testament last year.

Charlesworth loves to talk about his field, although it is not always easily defined. He calls it "early Judaism," a term for the religion of Jesus' day. Many others refer to it as "the intertestamental period," but Charlesworth strongly objects. "The literature that comes to us from early Jewish and Christian communities is exceedingly important in its own right, not just as material from 'between the testaments,'" he argues. "We cannot superimpose later theories of canonization on these writings without seri-

ously miscasting them historically. Some documents now considered non-canonical, like I Enoch, were considered as authoritative as any book in the Old Testament by the beginning of the first century A.D." In fact, the Epistle of Jude in the New Testament quotes from I Enoch and refers to it as prophecy.

He continues: "It is now practically impossible to distinguish some early documents as either clearly Christian or clearly Jewish. When a Jew converted to Christianity, he or she didn't begin speaking an entirely new language. Instead, he began to use such terms as 'Messiah' and 'God' from a perspective appreciably different because of the life and teachings of Jesus, especially the Cross and Resurrection. Jews transferred highly developed traditions of their day and profoundly insightful symbolic language to the claim that Jesus really was the Messiah, as in the Testament of the Twelve Patriarchs."

By early Judaism, Charlesworth means the years between 200 B.C. and 200 A.D. "We cannot rely solely on the Old Testament to find out what can be known about Jesus of Nazareth," he explains, "because its most recent documents are dated about 165 years before his birth. Similarly, we cannot depend on the New Testament because its earliest date is 50 years after Jesus' birth. Further, the Gospels were written, not primarily to answer the needs of someone writing a biography, but for proclamation. These considerations thrust us into early Judaism."

Charlesworth underlines the dynamic relationship between what research is about and what authentic Christian faith is about. "To hesitate to struggle in our search because we shall never be certain is to misunderstand the fact that historians can

at best present possibilities. Furthermore, to be afraid to ask questions is to be faithless to the great traditions of our church, which have founded its great universities and seminaries, and ultimately to Jesus himself, who frequently urged others to ask questions."

Wherein, then, lies the task of the historian? He or she is not asked to prove or even to support faith, according to Charlesworth, who calls authentic faith "a dynamic commitment to God especially through Jesus as Lord." But this confessional statement is not grounded in mythology. We must seek to understand our confessions and the origins of our faith. "Perhaps the major task of the historian," he hypothesizes, "is to warn against false faith and impossible doctrine. Only the historian can prove to you that you cannot confuse Jesus and Judas."

Paradoxically, the New Testament itself has what Charlesworth calls "residual interest in Jesus." Since there were so many eyewitnesses, recording great detail was unnecessary. But through archeology and research, hundreds of documents have now emerged from the Judaic period that throw new light on the task of knowing who Jesus was and is.

Charlesworth has found "unparalleled excitement and interest" on the part of the church in Jesus and his times as they are illumined by the Dead Sea Scrolls and the pseudepigrapha. "There is a healthy reality in the churches which we can lose in the academy with our idea madness," he believes. "The essence of who we are wrapped up in the reality we call this earth. To believe this is not to give way to mysticism but to preserve those things that protect us from unbridled mysticism." The heart of Christianity, according to Charlesworth, is that God

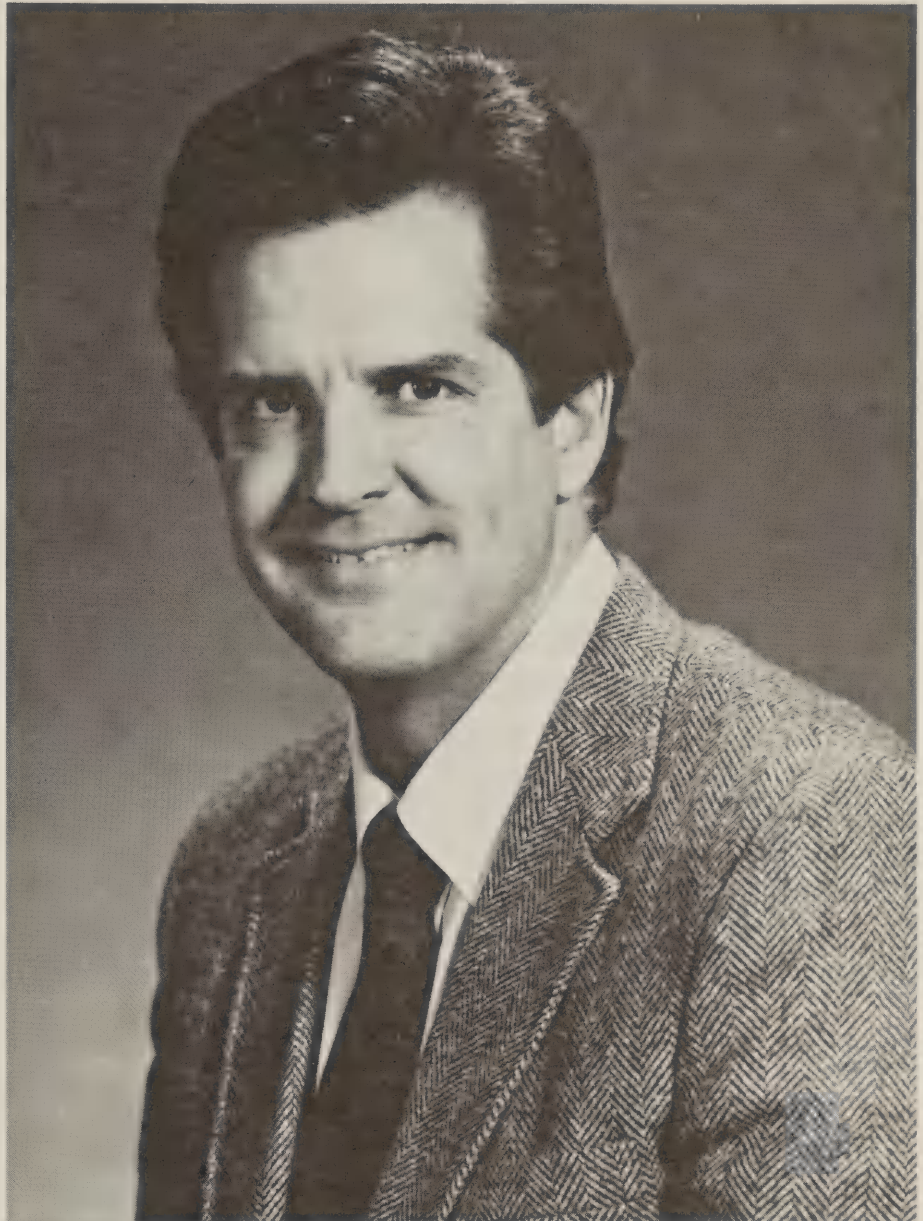
h: "moved toward us in this earth  
al its dust and its history, which is  
tl only arena we know. To confess  
tl t Jesus has come and is truly  
h nan is to confess that he became  
li e each of us." That is, in Charles-  
w th's view, the best answer to the  
g wing loneliness throughout the  
w ld.

t was through the door of archeol-  
o r that Charlesworth entered the  
r r mansions of early Judaism. When  
h was a teenager, the Dead Sea  
S olls were discovered. As a college  
f ishman at Ohio Wesleyan, he wrote  
h thesis on the Scrolls, and he be-  
c ne so interested in the subject that  
h declared a religion major. "Duke  
v s the first theological school to offer  
a ource on the Dead Sea Scrolls, so I  
w nt there for the B.D. to take it."  
N w, 20 years later, a copy of the Tem-  
p Scroll, found in the 60s and just  
t nslated into English, sits on the  
f loor of his office. The longest of the  
E ad Sea Scrolls, it was just sent to  
C arlesworth from Jerusalem for him  
t tudy.

There are well over 60 documents in  
tl Scrolls; only a half dozen are well  
k own. Princeton University Press  
w ants Charlesworth to organize a  
t eam to translate them all.

he translator has, of course, seen  
h site of the discovery many times  
o v. After receiving his doctorate  
f r m Duke, he went with Pere Roland  
d e'aux, the archeologist who un-  
d eared the monastery in which the  
S olls were copied, to Israel. Walking  
w h him around the ruins at Qumran  
a r standing in the caves were  
p ehaps the most moving experiences  
i n Charlesworth's life. "I thought  
a t life 2000 years ago in those  
c aves and pictured the Essenes going  
d n to the pools of water for libation  
— full immersion in water — before  
e a meal." He has returned this sum-  
m r to Jerusalem and to Egypt to fol-  
l o up new manuscript leads. He  
w ld like to take his students in the  
f uture.

o mming to Princeton is a thrilling  
c hallenge for this biblical scholar and  
h iorian. "I believe that very impor-  
t a t things will happen here in the  
a a of Bible," he declares, "both for  
t he church and the academy. Prince-



ton has unlimited potential to become  
one of the best doctoral programs in  
the world in Bible. I have a long-term  
commitment at Princeton to biblical  
teaching and to research, which must  
go hand-in-hand." Growing excited as  
he talked, he quoted Aristotle on edu-  
cation: "The greatest thrill is to learn  
something new." Charlesworth wants  
his students to know that thrill. And  
bringing it to the classroom is one step  
from bringing it to the pulpit.

He values, too, his change from a  
purely academic post at Duke to a  
place where it *does* matter whether or  
not one has a strong commitment to  
faith. "I look forward to working with

colleagues who have some commit-  
ment to a dream in a world that has  
forgotten how to dream," is how he  
puts the difference. "Christianity is an  
invitation to a great adventure," he  
continues. "Our world is beginning to  
wake up to religion — in Russia and  
Prague and Africa as well as here. We  
are truly on a journey."

And his journey, at least for the  
foreseeable future, has brought him to  
Princeton. Moving himself, his wife,  
Jerrie, daughters Michelle and Eve,  
and son James from home and friends  
in North Carolina was a real wrench!  
But they came not just to accept a job  
but to follow a call.

# Alumni/ae Day 1985



At the Alumni/ae Day banquet on Monday evening, June 6, President Gillespie presented Distinguished Alumnus Awards to four Korean scholars. Shown on the left receiving his award from President Gillespie is Dr. Kyung-Chik Han (29 B), founder of the Young Nak Presbyterian Church in Seoul. Also honored were Dr. Chai-Choon Kim of the class of 1931 who founded the Hankuk Theological Seminary, which he served as president. The late Dr. Lak-Geon George Paik and the late Dr. Hyung-Nong Park were given posthumous awards. Dr. Paik was president of Yonsei University from 1946 to 1960 and president of the Senate of the Republic of Korea from 1960-61. Dr. Park founded the Presbyterian General Assembly Seminary in 1948 in Seoul, where he served as both professor and president.



President and Mrs. Gillespie gave a reception at Springdale before the alumni/ae dinner.



These members of the Class of 1955 were featured performers at the alumni/ae luncheon.





It was standing room only in the Princeton University Chapel for the Seminary's 173rd commencement.

Professor Samuel Moffett, who gave the commencement address, with Sally Bolitho Wicks after the ceremony.



Blake Heffner (left), a Ph.D. candidate at the Seminary, and daughters Rachel (left) and Hannah, were on hand to help Bonnie Heffner celebrate.

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## 1924

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After 57 years as pastor of the Hope Memorial Church in Elizabeth, New Jersey, **John B. Crowell** (B, '27M) announced his retirement this past January.

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## 1925

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**Herbert N. Baird** (B) recently completed his monumental research project on the Shenango Presbytery, which included a history of each church within the presbytery.

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## 1927

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Taking a recent count, **Roland P. Riddick** (B,M) realized he was in his 60th consecutive Episcopal appointment.

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## 1928

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Although **J. Mark Irwin** (b) announced his retirement in 1965 from service to the COEMAR Community Presbyterian Church in Kabul, Afghanistan, he has continued to be active in his ministry. He was recently called to be acting minister of visitation at the Westminster Presbyterian Church in his hometown of Wooster, Ohio.

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## 1930

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**Clair A. Morrow** (B) writes he is in his 15th year on the staff of the Arcadia Presbyterian Church in Pasadena, California, as part-time minister of visitation. Morrow retired in 1969 as pastor of the Calvary Presbyterian Church in South Pasadena.

Congratulations to **Gerritt E. Mouw** (B) and his wife, Margaret. The Mouws recently observed their 50th wedding anniversary.

**John N. Lukens'** (B) family has kept him gainfully employed this past year. He has been called on to perform marriages for a grandson and two granddaughters, and the baptism of two great granddaughters.

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## 1931

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**James M. Moffett** (b) and his wife, Eleanor, relocated in Penney Farms, Florida, after his retirement as pastoral visitation assistant at the First Presbyterian Church in Bethlehem, Pennsylvania, in October 1984.

After retiring from the Trinity Presbyterian Church in New Jersey in 1971, **F. Elwood Perkins** (B) began an assistant pastorate at the Haddonfield United Methodist Church in New Jersey. He is now in his 13th year in that position.

**Arthur M. Romig** (B) is still busy accepting invitations to teach and preach. Romig retired from the Presbytery of Columbus, Ohio, in 1973.

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## 1934

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A note from **Henry H. Bucher, Sr.**, (B) states that the family now boasts eight PTS graduates. Bucher's own ministry covered a wide spectrum. He spent many years serving churches in Thailand and on Hainan Island in China. For a year he taught in the Philippines at the Union Theological Seminary in Manila. From 1942 until 1945 Bucher was interned in a Japanese prison camp. He returned to the States in '73 and continued his ministry in Tennessee. He is now retired and living in Florida.

**Walter J. Lindemann** (B) and his wife, Grace, celebrated their 50th wedding anniversary aboard the Royal Caribbean's cruise ship *Nordic Prince*. The Lindemanns are residents of Duarte, California.

A note from **Donald F. Lomas** (M) says he's now "fully retired" after serving five seasons as minister for pastoral care at the Trinity Presbyterian Church in Venice, Florida. Lomas retired from the Bethany Presbyterian Church in Flint, Michigan, in 1970.

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## 1935

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**Barnett S. Eby** (B) recently announced he is "about to retire . . . for the eighth time."

**Glenn D. Puder** (B), who retired in 1976 due to ill health, has been busy escorting travel groups to Europe. His last trip was to witness the "Passion Play" at Oberammergau.

Serving as interim minister at the Riverdale Presbyterian Church in Toronto, Canada, **James S. Roe** (B) says he is "enjoying the challenge of retirement."

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## 1936

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**Harry A. Fifield** (B) serves as interim pastor at the Decatur Presbyterian Church in Georgia, his twelfth interim pastorate since retirement.

**John G. Marvin** (B) recently joined the staff of the Inter-Faith Chapel at Rossmoor in suburban Washington as a minister-at-large. He will serve on a part-time basis to allow for writing and travelling.

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## 1937

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Announcing his retirement, **Abraham F. Louw** (M) returned to the Republic of South Africa from Zimbabwe, where he had served the Dutch Reformed Church since 1938. He will reside in Pretoria.

A resident of his native Republic of South Africa, **Christopher Murray** (M) has retired, is living in Johannesburg and is planning to attend his class reunion in 1987.

Writing from home in Swannanoa, North Carolina, **Francis H. Scott** (E '47M) said he and his wife, Helen, had returned from a "marvelous experience" in Korea where they recently joined family members (all born in Korea) for the centennial celebration of the Korean Presbyterian Church.

Another alum, **Paul R. Winn** (B), revisited his native Korea for the Presbyterian Church in Korea's centennial year. He and his wife have moved to Richmond, Virginia, to manage the Richmond Mission Cour missionary apartments for the next year or so.

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## 938

**Lauren E. Brubaker, Jr.**, (B) was asked to be a life-time honorary member of the University of South Carolina Alumni/ae Association. He retired in 1980 as a distinguished professor emeritus after 31 years as chairman of the University's Department of Religious Studies, but continues to serve as a part-time chaplain. He is adjunct professor at Lutheran Theological Southern Seminary as well.

**Ross Cleeland** (B) continues his ministry as interim pastor on Hawaii's neighboring island, Kauai, where he has also organized a pre-school in which the Hawaiian language is used exclusively. Cleeland retired and was elected pastor emeritus of the Community Presbyterian Church of Hawthorne, Nevada, in 1976.

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## 939

Enjoying a vigorous retirement, **Norman M. Dunsmore** (B) is working with the American Red Cross applying pulpits and serving as chaplain at the Wayne County Prison in Pennsylvania.

**Muel S. Haas** (B) is a part-time assistant pastor at the First Presbyterian Church in Englewood, New Jersey.

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## 940

**Robert W. Lazear** (b) has had a whirlwind of speaking engagements. After completing an interim pastorate at the Community Church in Madrid, Spain, he was the keynote speaker for the Synod of Colombia in South America. Continuing the pace, he spoke 5 times within 50 days in churches and institutions in six Colombian cities.

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## 941

Since November 1983, **Hugh F. Ash** (B) has served as interim pastor at the First Presbyterian Church in Kingsport, Tennessee.

**Edward Brubaker** (B) announced he will retire this fall as executive of the Synod of Mid-America.

"Have sermons — will travel," announced **Charles H. Davis** (B) when he retired for the second time.

Recently retired from the John Knox Presbyterian Church in Salem, Oregon, **Henry D. Hartmann** (B) has been writing cartoons for *Presbyterian Survey* under the caption "Lord, I said . . ."

**William H. Hunter's** (B) book, *Would You Believe? Think About It!*, has been published by Larksdale Press.

Retired from the Lawrence Road Presbyterian Church in New Jersey, and named pastor emeritus, **Norman S. Kindt** (B) is currently serving as part-time parish visitor at the Covenant Presbyterian Church in Trenton, New Jersey.

**M. Richard Shaul** (B, '52M, '59D) and his wife have been appointed to work with the International Subsistence Service Program under the auspices of the Presbyterian Church (U.S.A.). A former professor of ecumenics at PTS, Shaul recently completed a five-month stay in Nicaragua and is the author of a new book, *Heralds of a New Reformation*.

In his third year as assistant minister in pastoral care at the Park Boulevard Presbyterian Church in Oakland, California, **Herbert C. Tweedie** (M) took time off to tour New Zealand this past year and visit with son, James, in South Australia.

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## 1942

**William Grosvenor** (B) is currently serving as interim minister at the First Presbyterian Church in St. Petersburg, Florida.

Having retired in June 1983 as professor emeritus of New Testament Interpretation at Austin Presbyterian Theological Seminary, **John F. Jansen** (B, '45D) returned to some part-time teaching and took a six-month sabbatical in Cambridge, England.

**Richard L. Smith** (B) has retired from the associate pastorate of the Presbyterian Church in Westfield, New Jersey, and has been named pastor emeritus by the congregation. Former PTS President James I. McCord preached at the service of recognition. The Smiths have relocated in West Chester, Pennsylvania.

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## 1943

**Gordon M. Ruff** (B) has become parish associate at the White Memorial Presbyterian Church in Raleigh, North Carolina. He and his wife recently led a tour group to India and Nepal to re-visit mission fields they served for 32 years.

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## 1944

**Bokko Tsuchiyama** (B, '45M, '64D) is currently pastor of the United Church of Christ congregations in Senboku New Town and Izumigaoka in his native Japan. He also serves as managing director of the Ainosono Social Welfare Corporation in Osaka.

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## 1946

**W. Philip Bembower** (B), executive presbyter of the Presbytery of Muskingum Valley since 1974, embarked on a new ministry last year. He has been called to serve the pastorate of the West Tokyo Union Church, one of two interdenominational American churches in Tokyo, Japan. Bembower added that he hasn't had "a speck of trouble" since he underwent quintuple heart bypass surgery in 1979.

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## 1947

When **John R. Mecouch, Jr.** (B) retired earlier this year from his career as director of development of the medical school of the University of Michigan, he looked forward to having some extra personal time but remarked, "I take it as a positive sign that one of my retirement gifts from the University was a straight-backed chair, not a rocker." At AN's deadline Mecouch was already engaged in fundraising and management consultation.

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## 1948

**James A. Cogswell** (M), a world service official with the Presbyterian Church (U.S.A.), was recently elected associate general secretary of the National Council of Churches' Overseas Ministries. Since 1961 Cogswell has been director of the Office of World Service and World Hunger and co-director of the Presbyterian Hunger Program.

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## 1951

**O. Thomas Miles'** (B) intriguing first novel, *The Farthermost City*, (Garber Communications) combines the experiences of being in two worlds simultaneously — the physical and the psychic. Miles is currently serving an interim pastorate at the Potomac Presbyterian Church in Maryland.

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## 1952

**Robert E. Coleman** (M), professor of evangelism and director of the School of World Mission and Evangelism at Trinity Evangelical Seminary, was elected chairman of the North American Lausanne Committee in Stuttgart. Coleman has served on the committee since its formation in 1973, and earlier chaired the North America delegation. He is a frequent speaker at conferences and seminars around the world. His books will soon be translated into more than 70 languages.

Now honorably retired, **Andrew E. Newcomer, Jr.** (M) serves as "probe pastor" for new church development at Discovery Bay in Byron, California. He also continues to be the administrator for the American Committee for the Kagawa Centennial Project to honor Japanese Christian Toyohiko Kagawa.

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## 1953

**Eugene C. Jaberg** (b), professor of communication at United Theological Seminary of the Twin Cities, served an interim appointment as director of the seminary's master of divinity program and produced a series of films, with **Louis Gunnemann** ('53M), entitled "Lift Up Your Hearts: Worship Traditions in the United Church of Christ."

After 31 years as a Mobile Missionary in the Big Horn Basin of Wyoming, **Raymond A. Nott** (B) has been called to Thailand to direct the Bangkok Christiana Guest House.

Newly retired, **Keiko Obara** (b) comments she is "very busy" and enjoying teaching Sunday school and Bible classes and continuing church journalism and her involvement with women's welfare organizations.

**Yoshiko Y. Watari** (e) heads the staff as president of *Fujin no Tomo* (Friend of Women), Japan's highly successful women's magazine. Watari joined the staff at 19, became its chief editor, and is now publisher and in her sixth term as president. Celebrating the publication's 80th year, she recalled that her first writing assignment was to cover famine-stricken farming villages, coal-mine towns, and fishing villages for a series entitled "The Age Grieves." During the past half century she has been an activist in guiding female factory workers, a lecturer on the improvement of living standards, and founder of a school for Chinese children in Peking during the war.

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## 1954

**Virgil L. Jones, Jr.** (B) received an honorary doctorate from Alma College. Jones is university minister at Wayne State in Detroit, Michigan.

**Harriet C. Prichard** (E) was named "Church-woman of the Year" by the Ecumenical Council of the Pasadena Area Churches in recognition of her work in founding and organizing the Alternative Christmas Markets program in southern California. In the past year a full shipment of relief and self-development goods and animals was sent by boat to refugees in third world areas, benefiting the work of the Heifer Project, International, under the auspices of the Church World Service organization. Prichard, a teacher for the Los Angeles School District, travels weekly to five elementary schools in the Watts area teaching music to minority students.

**E. John Roof** (B, '58M) recently earned a doctor of ministry degree from Fuller Seminary. Roof is head of staff at the Pine Shores Presbyterian Church in Sarasota, Florida.

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## 1955

Greetings from **E. Fay Bennett** (M) in the Dominican Republic. He and his wife, both teachers, travel the 100-mile span between Santiago and Santo Domingo training youth for ministry at the university and seminary levels.

**Dorothea Nill Bowers** (e) received a Ph.D. in curriculum and supervision from the University of Pittsburgh. Her dissertation was on "Early Childhood Assessment of Modality Relationships Strength, Preference, and Performance." She is now employed at the Fox Chapel Area School District in Pennsylvania and is a part-time instructor at Pennsylvania State University.

**James A. Nichols** (M) has been called to serve as head of staff at the First Christian Church in Odessa, Texas.

**Harold H. Oliver's** (M) most recent book, *Relatedness: Essays in Metaphysics Theology* (Mercer University Press), develops the theological and hermeneutical implications of his earlier volume, *A Relational Metaphysic*, published in 1981.

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## 1956

**Arthur W. Nelson** (B), formerly part-time pastor at the Daisytown Presbyterian Church in Daisytown, Pennsylvania, was recently installed as pastor.

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## 1957

Pastor **Daniel W. Reid** (B) has been installed as moderator of the Philadelphia Presbytery. Reid serves the Lenape Valley Presbyterian Church in New Britain, Pennsylvania.

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## 1958

Yonsei University in Seoul, Korea, has invited **Carnegie S. Calian** (B) as its keynote speaker for the ecumenical gathering to be held at the university in July. More than 600 ministers will attend.

Writing from County Down, Northern Ireland, **Arthur J. S. Curry** (b) announced he is now minister of the Rostrevor and Warrenpoint Presbyterian Churches. Both churches are in small seaside towns and Curry newly organized youth group already numbers 50 weekly members.

**Jeanne A. Powers** (b) was the recipient of an honorary doctorate of humane letters from Westmar College in Iowa.

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## 1959

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**Bryce Little** (B) was invited to attend the Presbyterian Church of Korea's Centennial Celebration last fall and was given an inscribed plaque in recognition of his work with the Korean church and its people since 1973.

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## 1960

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**Barbara A. Roche** (B) was elected editor of *Concern Magazine/Newsfold*, the official magazine of United Presbyterian Women. She was previously dean of students at the Pacific School of Religion in Berkeley, California. In May 1984, Roche earned a doctor of ministry degree from San Francisco Theological Seminary. Her dissertation topic was "Initiating and Sustaining Ecumenical Ministries."

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## 1961

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**George Lara-Braud** (d) has been named to the committee writing the Brief Statement of Reformed Faith for the Presbyterian Church (U.S.A.). Lara-Braud, director of the Council on Theology and Culture in Atlanta, was recently named chair of the Department of Theology and Culture at San Francisco Theological Seminary.

**Marshall P. Stanton** (M) has been appointed president of Kansas Wesleyan College in Salina, Kansas. Since 1983, Stanton has served as interim resident. He was formerly superintendent of the Hutchinson, Kansas, district of the Kansas West Conference of the United Methodist Church.

**Donald M. Williams** (B) has a new book coming out this summer, *Bob Dylan: From 'Slow Train' to 'Infidels'*, published by Fleming Revell.

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## 1962

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**William H. Dodge** (B), assistant pastor of the Westminster Presbyterian Church in Schenectady and the Westerlo Presbyterian Church in Albany, is also a senior lecturer in the Department of Computer Science at the Drexel Polytechnic Institute.

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## 1963

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**Courtney A. Furman** (M) has been promoted to associate professor and chairman of the Department of Philosophy and Religion at the School of the Ozarks in southwestern Missouri.

**V. Miller Newton III** (B) is president and clinical director of KIDS in Hackensack, New Jersey, a new program dedicated to rescuing adolescents who lack control in facing compulsive patterns such as substance abuse and eating disorders. He was recently appointed to Governor Kean's Advisory Council on Substance Abuse. A nationally respected authority on adolescent drug/alcohol abuse and other compulsive behavior, Newton regularly appears in the media throughout the U.S. and Canada and has appeared as a TV guest on discussion shows such as *Late Night America* and NBC's *Today Show*. *Not My Kid*, a critically acclaimed television dramatization, was based on the book he co-authored of the same name.

Westminster Press has published **Charles L. Rassieur's** (B) most recent book *Christian Renewal: Living Beyond Burnout*.

**John C. Zimmerman** (B) writes that he is new head of staff at the historic First Presbyterian Church in downtown Miami. Due to the church's strategic location in the heart of Miami's financial center, serving all of Latin America, the congregation is developing new styles of ministry. Zimmerman was also recently promoted to the rank of captain in the U.S. Naval Reserve's Chaplains Corps and has begun a two-year term as commanding officer of a six-chaplain unit involved in an ecumenical ministry in Miami.

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## 1965

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**Leola Cooper** (b), fully recovered from recent back surgery, has returned to her position as a caseworker specializing in child abuse with the Contra Costa County Social Services in California.

**Kenneth W. Dupar** (B) holds a new post at Christ's College, Aberdeen University in Scotland, as a consultant in theological education by extension. Although nostalgic about leaving

parish ministry, Dupar will have more time to continue his work on the Independent Broadcasting Authority's Scottish Advisory Committee and other committees that advise both the ITV and the BBC on religious broadcasting.

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## 1966

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The Menninger Foundation in Kansas has announced that **James R. Buskirk** (M) is one of two psychiatrists appointed as section chiefs at the C. F. Menninger Memorial Hospital, the adult hospital of the Foundation. Buskirk, who joined the Foundation's staff in 1976, is a faculty member in the Karl Menninger School of Psychiatry and is president of the active medical staff of the Menninger Memorial Hospital.

**Suzanne Noble** (B) received a degree in law from Villanova University in Pennsylvania and has been in practice in Delaware County, Pennsylvania. Under the Delaware County Bar Association's sponsorship, Noble worked on the coordination of a one-day conference entitled "Legal Dilemmas in Child Custody Disputes: An Interdisciplinary Approach."

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## 1967

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**Richard S. Carter** (b), associate professor of psychology at Grand Canyon College in Phoenix, Arizona, and his wife are now national executive clergy for Presbyterian Marriage Encounter.

**Mary Lee Fitzgerald** (e) is the current superintendent of the Montclair Public School system in New Jersey.

**James L. Muyskens** (B), serving this year as a National Endowment for the Humanities Fellow at the Institute of Society, Ethics, and the Life Sciences in Hastings-on-Hudson, New York, was appointed associate provost of Hunter College of the City University of New York. He is also professor of philosophy at Hunter. He has authored two books: *The Sufficiency of Hope: The Conceptual Foundations of Religion* and *Moral Problems in Nursing: A Philosophical Investigation*.

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## 1968

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**Charles A. Gilmore, Jr.** (B), formerly chaplain at the Memorial Hospital in Rockford, Illinois, was called as director of Protestant Chaplaincy Services at New York City's Lenox Hill Hospital.

**Robert H. Stein's** (D) new book, *Difficult Passages in the Gospels*, published by Baker Book House, is a study focusing on the difficult teachings of Jesus, difficult actions of Jesus, and difficulties in the predictions of Jesus. According to Stein, "From the beginnings of the Christian Church to the present, scholars have sought to explain textual variations in the context of the inspiration and infallibility of the Scriptures."

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## 1969

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**Karl A. Slaikeu** (B) has published *Crisis Intervention: A Handbook for Practice and Research* (Allyn and Bacon, Inc., 1984). The book summarizes research on situational and developmental life crises, presents a comprehensive intervention model, and includes a chapter devoted to crisis counseling by clergy. Slaikeu, a clinical psychologist and a member of the American Association for Marriage and Family Therapy, practices in Austin, Texas.

A campus minister at Southeastern Louisiana University and pastor of the Hungarian Presbyterian Church nearby, **Robert E. Turner** (B) took time last year to tour and study campus ministries in England and then go on to Hungary for language studies.

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## 1970

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**Eugene W. Beutel** (M, '75P) participated last October in a study seminar on hunger and poverty issues sponsored by the Augsburg College (Minnesota) House of Studies in Cuernavaca, Mexico.

A postcard from **Robert L. Draper** (G) in Kenya, East Africa, says he will be there for a four-year term at the Africa Inland Mission. He was previously associate professor at Scott Theological Seminary and pastor of Gateway Bible Fellowship Church in New Fairfield, Connecticut.

When **Edwin C. Holmes** (B) is off from his duties as a psychologist at the American International School in Quito, Ecuador, he may be playing guitar, as in the recent International Folkstyle Music Festival held there. He was part of a bluegrass group representing the United States at the festival.

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## 1971

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Now an approved supervisor in the American Association for Marriage and Family Therapy, **John C. Carr** (M) recently published an article in *Alberta Psychology* entitled "The Use of the 'Means of Grace' in Psychotherapy."

**John W. Zehring III** (E) has authored a new volume, *Working Smart: A Handbook for New Managers* (Garrett Park Press, Maryland). His other books include *Making Your Life Count* (Judson Press), and *Preparing for W\*O\*R\*K* (Victor Books), which received the Book of the Year award from *Group* magazine. Zehring is vice president for development at Bangor Theological Seminary in Maine.

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## 1972

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**Carole Zippi Brennan** (B) teaches math and science at Shady Side Academy in Pennsylvania. She spent last summer at Harvard studying moral development.

**Joseph M. Pathrapankal** (m) serves as president of Dharmaram Pontifical Institute in Bangalore, India.

**Paul Theophilus** (M) is back in the states to begin a new ministry. As executive secretary of NACOCE (North America Commission of Chinese Evangelicals), a non-profit Christian organization founded in 1972, he will be involved in coordinating some 700 Chinese churches throughout the U.S. and Canada.

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## 1973

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Last year **John V. Carlson** (B) received an M.S. in pastoral counseling from Loyola College in Baltimore, Maryland, and was accepted as a member in the American Association of Pastoral Counselors.

**Richard J. Erickson** (M) is assistant professor of New Testament at Fuller Theological Seminary and director of the seminary's Seattle and Portland Extensions.

**Roger C. Harp** (B) was interim executive presbyter for the Presbytery of Arkansas, which oversees more than 100 congregations in the northern part of the state. After 10 months he has returned to his work as associate executive presbyter for the presbytery. Last May he was honored by receiving a doctor of divinity degree from the College of the Ozarks and gave the sermon for the baccalaureate service.

**Aida Besançon Spencer** (B) has published *Paul's Literary Style: A Stylistic and Historical Comparison of II Corinthians 11:16-12:13, Romans 8:9-39 and Philippians 3:2-4:13* (Eisenbraus, 1984) as an Evangelical Theological Society Monograph. Besançon Spencer is an assistant professor of New Testament at Gordon Conwell Theological Seminary in Massachusetts.

**Yoshiaki J. Yui** (M), pastor of the Nagatsuta Presbyterian Church in Yokohama, Japan, recalled it has been 25 years since the opening of the church pioneered by American women missionaries and Japanese workers. To commemorate the anniversary, a booklet outlining the church's history has been published. Yui has worked to promote the renewal of the town of Nagatsuta. He also holds a faculty position at Tokyo Christ Theological Seminary.

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## 1974

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**Stephen J. Mather** (B, '82M) recently returned from a cruise on the Royal Caribbean Line's *Nordic Prince* from New York to Bermuda. While on board he won a black leather jacket for being "champion twister" in the ship's "60s night" dance contest. Congratulations Steve!

**John A. Patton** (M) divides his time the Solomon Islands lecturing at the Teachers' College and coordinating religious broadcasting at the Islands' radio station.

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## 1975

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After finishing his master's in public administration, **James P. Bender** (B) was called to the Presbyterian Church in Catskill, New York, for a new charge. Shortly after, the Benders accepted a daughter, Tessa Liana Riederer, from Santiago, Chile.

**Charles F. Holm** (B) has been appointed vice-moderator of the Presbytery of Geneva.

**Stephen H. Janssen** (B), pastor of the Woodside Presbyterian Church in Wyndale, Pennsylvania, was elected to chair the candidates committee of the Philadelphia Presbytery.

**David P. Moessner** (B), who was teaching as assistant professor of New Testament at Yale Divinity School, accepted an associate professorship in New Testament at Columbia Theological Seminary in Atlanta.

**Wynne Stevenson Moessner's** (E) dissertation on the maturation of missionary children was accepted by the theological faculty in Basel, Switzerland.

**Matso A. Mofokeng** (M) holds a new appointment as lecturer in the Department of Theology and Religious Studies at the University of Botswana, in Gaborone, Botswana. Mofokeng recently completed a Ph.D. at Theologische Hochschule in Kampen, the Netherlands, with a dissertation published by J. H. Kok entitled *The Crucified among the Crossbearers*, subtitled "Towards a Black Christology."

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## 1976

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**Hang-En Samuel Chao** (M) is currently working on his thesis "John L. Leivius (1829-1893) and his Missionary Methods in Nineteenth Century China," at the School of World Missions, Fuller Theological Seminary in Pasadena, California.

The Board of Pensions of the Presbyterian Church in Philadelphia has awarded **John S. McAnlis** (B) to administrate their Homes Program. He received the M.B.A. degree from Western University last year.

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## 1977

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**Robert L. Borchers** (b) is working with a National Opinion Research Center at the University of Chicago.

**Young-Ihl Kim** (M) has joined the faculty of Hankuk Theological Seminary in Seoul, Korea, as a professor in the Department of Old Testament.

Recently **Jonathan B. Knight** (B) left parish ministry to begin an affiliate project of Habitat for Humanity in Syracuse, New York. Habitat, an international Christian housing ministry, builds or renovates houses and sells them at cost to low-income families, without interest charges on 20-year mortgages.

**D. Jay Losher** (B) and his wife, **Kathleen Higgins Losher**, ('79b) have been appointed fraternal workers to Indonesia under the auspices of the Presbyterian Church (U.S.A.). Jay will serve as professor of church and society at Satya Wacana Christian University in Salatiga, Central Java, and Kathleen will teach Christian education on a part-time basis. Jay just completed a Ph.D. in ethics and society at Northwestern University in Illinois.

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## 1978

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**William N. Gray** (M) writes from Chichester, England, that he has been appointed lecturer of Religious Studies at West Sussex Institute of Higher Education based at Bishop Otter College, a Church of England College.

**David C. Scott** (B) and spouse, **Carol Benz-Scott** ('80B), accepted a new call in Rochester, New York. They serve as co-associate pastors at the Bethany Presbyterian Church. Carol is working actively in the Synod of the Northeast as well and is a member of the Coordinating Cabinet of the Synod's Mission Council. She also leads a Task Force for Ministries Agency that concentrates on the housing needs of moderate and low income people.

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## 1979

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Now pastor of the Calvary Presbyterian Church in Wyncote, Pennsylvania, **Keith L. Koch** (B) has entered a master of science program in professional development at the

University of Pennsylvania's Wharton School.

A U.S. Naval chaplain with the Commander Amphibious Squadron Four, **William G. Waun** (M) was involved in the Grenada invasion and stationed with the peace-keeping forces off Beirut, Lebanon.

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## 1980

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Formerly with the Evangelical Free Church of Wolfsburg (West Germany), **Hartmut Bergfeld** (M) has a new job overseeing youth work in 60 churches of the Evangelical Free Churches in Lower Saxony, under the auspices of the Baptist Church.

**Lucy L. Daggett** (B) has a new pastorate. Previously at the First Presbyterian Church in Orange, California, she now shares a co-pastorate with spouse **Mark F. Buchanan** (B) at the Community Presbyterian Church in Pittsburgh (California).

**Bradford D. Ham** (B) is in Gambell, Alaska — on St. Lawrence Island in the Bering Sea — where he is responsible for managing the Eskimo Native Corporation of Sivuqaq, Inc.

**Ann Case Holt** (B) serves as vicar at St. Thomas' Episcopal Church in Pittstown, New Jersey. She continues as chaplain for the Somerset Chaplaincy to the Elderly program.

**David G. Meade** (M) earned a Ph.D. in New Testament and Biblical Theology from the University of Nottingham (England). He currently holds a post as temporary assistant professor of New Testament at Houghton College in New York.

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## 1981

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**R. Alexander Chamberlain** (B), previously at the Community Presbyterian Church in Fort Laramie, Wyoming, has been called to the Presbytery of the Bay of Plenty in New Zealand.

After arriving in Belize, Central America, **Gervais A. M. Clarke** (M) settled right down to new duties as lecturer in divinity at Belize College of Arts, Science and Technology; chaplain to the Belize Defense Force and the Belize Prisons; and assistant priest at St. Mary's Church. Clarke was installed last fall as a canon of the Diocese.

Other responsibilities call for training clergy, giving input to the diocesan radio program, and acting as port chaplain.

**Robert G. Duffett** (M) has been named dean of Christian faith and life at Bethel College and Seminary in St. Paul, Minnesota. Previously, Duffett was the minister of Edgewood Baptist Church in Cedar Rapids.

**Richard J. Lyons** (M) graduated from Catholic University of America in Washington, D.C., and has received his license in canon law. He was recently appointed judge and defender of bond in the Metuchen (New Jersey) Diocese Marriage Tribunal.

The American Baptist News Service announced that **Mary L. Mild** (B) has been named to the staff of the Women and the Church (WATCH) Program for the American Baptist National Ministries. Mild will develop a biblical/theological foundation for discipleship as a basis for the unit, work with regional teams providing study on advocacy for feminist issues, and generally create a climate in National Ministries enabling staff to grapple with and understand feminist dialogue by coordinating training events on discipleship and the roles of women and men in church and society.

**R. Milton Winter** (M), assistant pastor at the Fourth Presbyterian Church in Chicago, Illinois, was a recipient of the Thornwell Prize in Presbyterian History awarded by the Presbyterian Historical Foundation in Montreat, North Carolina, as a result of his article published in *The Journal of Presbyterian History*.

## 1982

**Donald E. Daniels** (U) presented papers at the World Congress of Philosophy held in Montreal, and at the Society of Christian Philosophers conference at Notre Dame University in Indiana.

In August, 1984, **Robert S. Langworthy** (B) began his work as assistant professor of religious studies and campus minister at Monmouth College in Illinois. He also completed his doctoral program and received his Ph.D. from Yale last year.

**Michael J. McKay** (B) received Elders Orders and was ordained by the United Methodist Church.

**Elsie Anne McKee** (D) has a new publication: *John Calvin on the Diaconate and Liturgical Almsgiving* (Geneva: Droz). The volume is part of the book series *Travaux d'Humanisme et Renaissance*.

**James E. Palacios** (E) has completed his Ph.D. comprehensives at Drew University in New Jersey and has returned to the island of Eleuthera in the Bahamas, where he will serve as parish priest at St. Patrick's Rectory.

**Douglass C. Sullivan** (B, '83M) is completing a year of teaching at the Baptist Seminary in Managua, Nicaragua.

**Carlos E. Wilton, Jr.** (B) has recently accepted a call as director of admissions at Dubuque Theological Seminary in Dubuque, Iowa. He was previously assistant pastor at the Presbyterian Church of Toms River in Toms River, New Jersey.

## 1983

The Synod of the Sun has appointed **Martha MacLean Campbell** (B) as coordinator for disaster relief. A chaplain at Good Samaritan Village in Denton, Texas, MacLean Campbell was ordained last year in her home church in the San Jose Presbytery, California.

## Weddings

Douglas Baker (76B) and Elaine Orr  
Elizabeth A. Lester (78B) and Alexander W. Shaw  
Nancy E. Wright (77B) and Jonathan Gray  
Michael Hicks (77B) and Barbara Kalehoff (84B)  
Gregory J. Davis (80B) and Jackie Krafft  
Randolph F. Cullen (81B) and Christine Johnson  
Douglas R. Nettleton (81B) and Judith A. Beal  
JoAnn C. Ford (81B) and Duane F. Watson (81B)  
Ian MacG. Goslin (82B) and Elaine H. Kuttch  
Jean-Philippe A. Bujard (83M) and Ute Wanitschek  
Gerrit S. Dawson (84B) and Rhoda Daniel

## Births

David C. to George P. Morgan (45B) and Clara, September 14, 1984  
Stephen to Stephen L. Kitts (70B) and Rosemarie, May 30, 1976  
Emilie to Stephen L. Kitts (70B) and Rosemarie, August 18, 1983  
Alexi V. and Katrina V. to Charles H. Lizanich (73B) and  
Marion Redding Lizanich (81B), February 25, 1983  
Rachel M. to Clifford C. Cain (75B) and Louise, May 14, 1984

**Kenneth B. Lundgren** (B) has been installed in Arlington Heights, Illinois, and serves as associate pastor at the First Presbyterian Church.

**Cornel-Danut Suci** (m) serves as missionary priest in Saskatchewan, Canada.

## 1984

A "missionary-in-residence in the U.S.A.," **Eva Badr** (E) was the subject of a recent article in *Presbyterian Survey*. A native of Beirut, Lebanon Badr was hosted by the First Presbyterian Church of South Bend Indiana, in cooperation with the Program Agency's Office of Mission in the U.S.A. A church educator and member of the National Evangelical Church in Beirut, she spent two months moving through a whirlwind of teaching and speaking commitments at the University of Indiana at South Bend and Notre Dame. The trip was the culmination of the long-time dream of the First Presbyterian Church to enhance mutuality in mission by hosting a church worker from another country who would serve on the church's staff as a resource to the congregation.

**Amy S. Johnson** (B) is associate in church development and is presently involved in the organization of Lugo Chapel in Lugoff, South Carolina.



ain T. R. to William Grimbol (75B) and Christine Rannie Grimbol (76B), April 7, 1984

mas H. to Robert J. Phillips (75M) and Christine Erway Phillips (75B), March 5, 1984

iel S. to Raymond H. Brown (76B) and Beth

ah E. to Stephen Brownlee (76B) and his wife, July 28, 1983

wn B. to Robert Claude Davis (76B, 84M) and Susan Bradford Gould Davis (76B, 77E), April 12, 1984

iam C. to Louise Upchurch Lawson (76B) and her husband, October 16, 1983

V. to John S. McAnlis (76B) and M. Karin Nelson (77B), November 29, 1983

emy T. to Stuart C. Wattles (76B) and Jennifer, December 21, 1982

aniel E. to John E. Bruington (77B) and his wife, June 29, 1983

an M. to Horace K. Houston, Jr. (77B) and Elizabeth C. Houston (79E), April 16, 1984

er B. to William Humphreys (77B) and Laura Loving (77B), April 7, 1984

W. to D. Jay Loshier (77B) and Kathleen Higgins Loshier (79B), June 10, 1983

A. to David M. Moore (77B) and Mary, June 14, 1983

ly A. to Bruce F. Rentz (77B) and his wife, November 29, 1982

L. to Sandra Sohn (77B) and Richard, July 7, 1984

A. to William G. Starr (77B) and his wife, January 8, 1984

H. to Richard Stephen Brown (78B) and his wife, March 12, 1984

athan W. Y. to William N. Gray (78M) and Carol Poong Gray (79B), December 31, 1983

ph G. to Asriel McLain (78B) and Deborah, August 17, 1984

k H. to John C. Piper (78B) and Annie, January 31, 1984

a K. to Carol Ripley-Moffitt (78B) and Matthew, October 19, 1982

A. to Elizabeth Lester Shaw (78B) and Alexander, July 25, 1984

aniel to Peter K. Steinfeld (78B) and Laura Lyn Inglis (81D), January 18, 1984

topher A. to Thomas (79B) and Lucy Forster-Smith (79B) June 23, 1984

H. to Robert B. Gibson (79B) and Gail, April 30, 1984

athan R. to Robert M. Godbout (79B) and his wife, January, 1984

ay to Richard S. McDermott (79B) and Betsy Kenton McDermott (80E), January 31, 1983

h R. to Peter R. Powell, Jr. (79M) and his wife, April 17, 1983

hew F. to Michael F. Smith (79B) and his wife, December 25, 1984

issa to John F. Williams (79B) and Denise, April 14, 1984

tian K. to Kelby K. Cotton (80B) and his wife, July 2, 1983

ilyn E. to John J. Lolla, Jr. (80B) and Julie, April, 1984

oy L. to Thomas P. (80B) and Mary Putnam Roberts (80B), January 8, 1985

ry J. to Thomas A. Sweet (80B) and Kimberly, October 21, 1982

D. to Thomas A. Sweet (80B) and Kimberly, March 15, 1984

uan A. to L. Lang Brownlee (81B) and Jeanne, May 5, 1984

ny M. to Randolph F. Cullen (81B) and Christine Johnson, April 22, 1984

oy E. to Douglas G. McClure (81B) and Claudia, May 4, 1984

efrey R. to Ronald Radden (81B) and Carol, March 13, 1984

hstian R. to Philip J. Reed (81B) and Mary Lucinda Shepherd (81B), August 25, 1983

n E. to Robert C. Smith (81B) and his wife, August 12, 1983

hstopher C. to Christopher C. Taylor (81B) and his wife, May 22, 1984

yn E. III to B. Edward Lockett, Jr. (82B) and Kathryn L. Lockett (82E), March 6, 1984

rt. A. to David Lukov (82B) and Mary, November 29, 1983

edith H. to Michael J. McKay (82B) and Rachel, June 9, 1984

ew R. to Holly Ross Noble (82B) and Robert A. Noble III (82B), May 5, 1984

an T. to Mark Allan Smith (82B) and Judith, November 11, 1982

ry J. to Mark A. Lamport (83M) and Cheryl, March 6, 1984

ena K. to Kenneth B. Lundgren (83B) and his wife, September 8, 1983

yl a-Patricia to Cornel-Danut Suci (83m) and his wife, March 13, 1984

ni L. to Gary B. Robertson (84B) and Terry, January 6, 1985

## **John T. Galloway, 1933B, Trustee Emeritus**

Died February 6, 1985, at the age of 77. A member of the Seminary's board of trustees since 1959, Dr. Galloway served five pastorates during his ministry, including that of the Wayne Presbyterian Church in Wayne, Pennsylvania. After 25 years as the church's minister, he retired in 1973 but continued as an active interim pastor and served nine parishes. A prolific author, Dr. Galloway was a leading contributor to ecclesiastical journals and magazines. Following the publication of two books of hymns, he wrote a volume in retirement entitled *Interim Experience*, comprising 15 sermons and hymns he had composed for each of the nine churches he served. He is survived by his wife, Willamina.

## **Charles L. Phillips, 1910B**

Died March 18, 1985, at the age of 99. Mr. Phillips began his ministry in 1910 as a missionary in Pyeng Yang, Korea. He remained in mission work for 30 years. In 1941, he returned to the United States and served as an interim pastor for several years in Kentucky and Missouri, and then became associate pastor at the Arcadia Presbyterian Church in Arcadia, California. Called to Seoul, Korea, in 1947, he returned to the mission field until he retired in 1950. He was a resident of Duarte, California, at the time of his death.

## **George F. Browne, 1913B**

Died January 14, 1985, at the age of 97. Ordained by the Presbyterian Church in 1913, Dr. Browne accepted a call to ministry overseas and served as a missionary in China until 1926. For a brief period he served on the staff of several churches in the United States; however, he returned to China in 1930 to continue his mission work in Chefoo. In 1941 he and his family were interned under house arrest by the Japanese. They were repatriated the following year and sought to reopen the Chinese mission but were prevented from doing so by the communist occupation of northern China.

Mr. Browne continued his ministry in the parish and as a chaplain at the Community Hospital in Wooster, Ohio.

## **Ernest D. Holloway, 1918G**

Died December 25, 1984, at the age of 93. Dr. Holloway retired in 1951 from the First Presbyterian Church in Monroe, Louisiana, after 24 years of service to the congregation. He was later appointed dean of men at Northeast Louisiana University and served on its faculty as an instructor in history. He was a former moderator of the Synod of Louisiana.

## **Melvin R. Vender, 1923b**

Died August 20, 1984, at the age of 93. A director of religious education in Detroit, Michigan, and Kansas City, Missouri, at the beginning of his career, Mr. Vender also served several pastorates. From 1931 until his retirement in 1958, he served Presbyterian churches in Michigan and Ohio. Following his retirement, he continued in parish ministry as a stated supply pastor.

## **Joseph M. Woods, Jr., 1923B**

Died October 15, 1984, at the age of 88. Mr. Woods retired in 1961 after 11 years as executive secretary for the United Presbyterian Churches of Harrisburg and Dauphin County within the Carlisle Presbytery in Pennsylvania. He previously served as executive secretary in the Presbytery of Lackawanna, also in Pennsylvania. From 1930 until 1943, he was pastor of the First Presbyterian Church in Phoenixville, a call he accepted following his work as an English teacher with the Board of Foreign Missions in China.

## **Walter S. Boyer, 1925B**

Died June 6, 1984, at the age of 85. Licensed under the auspices of the Evangelical Church, Mr. Boyer served the congregations of five parishes during his ministry, including Presbyterian churches in Rhode Island and Pennsylvania. His last charge was as pastor of the Park Presbyterian Church in Reading, Pennsylvania. Previously, he had been a missionary to China and a chaplain and teacher at Albright College in Pennsylvania.

## **Milo F. Jamison, 1925B**

Died February 10, 1985, at the age of 85. A former executive director of the University Bible Clubs in Los Angeles, Mr. Jamison was also acting pastor of the United Presbyterian Church in Pasadena and minister at several other Presbyterian churches.

## **Lak-Geon George Paik, 1925B**

Died January 13, 1985, at the age of 89. Dr. Paik, one of Korea's foremost educators and Christian leaders, retired in 1964 as consultant to COEMAR's Office of Education. He was president of Yonsei University in Korea from 1946-1960 and a former president of Chosen Christian University, also in Korea. After receiving his degree from Princeton Seminary, he continued graduate work at Yale and received a doctorate in 1927. Returning to Korea to teach, he was later appointed education minister and introduced a system of compulsory education for elementary school students. He has held positions in the Korean Federation of Education Association and was chairman of the former House of Councilors in 1960. Dr. Paik was the author of five books including *The History of Presbyterian Churches in Korea*. A public funeral service was held at Yonsei University. He is survived by his wife and four sons.

## **William H. Dilts, 1926b**

Died February 8, 1985, at the age of 87. A resident of Nova Scotia, Canada, Mr. Dilts retired as pastor of the First Presbyterian Church in Holley, New York, in 1970. He previously served as minister at several Presbyterian churches in New Jersey and Pennsylvania. He continued to be active in his retirement and worked to promote housing for senior citizens in Truro, Nova Scotia. He was a member of the Truro Ministerial Association and the Colchester Historical Society. He is survived by his wife, Anne.

## **David Freeman, 1928B, '30M**

Died July 28, 1984, at the age of 82. Mr. Freeman served as pastor to six Presbyterian churches during his active ministry, including the New Covenant and Knox Orthodox Presbyterian Churches in Philadelphia. In 1964, he joined the faculty at Rhode Island

Junior College in Providence and retired in 1972. He was a former chaplain in the U.S. Army during World War II. A resident of Florida at the time of his death, he is survived by his wife, Molly.

## **George H. Green, 1929B**

Died March 9, 1985, at the age of 100. A former executive in the Synod of Oregon, Dr. Green also served the pastorate of seven Presbyterian churches during his active ministry. His last pastorate was the Rancho Bernardo Community Church in San Diego from 1964-1970. He continued part-time work as an assistant and an interim pastor in California.

## **Harold J. Ockenga, 1930b**

Died February 8, 1985, at the age of 79. A former president of Gordon-Well Theological Seminary in Hingham, Massachusetts; past president of Gordon College in Wenham, Massachusetts; and the former president of Fuller Theological Seminary in Pasadena, California, Dr. Ockenga was ordained by the Presbytery of Pittsburgh in 1931. He served in parish ministry for 17 years before accepting the call to Fuller Seminary in 1947. He was a member of the U.S. Naval reserves for seven years.

## **Henry O. Moore, Jr., 1933B**

Died February 1985, at the age of 80. Mr. Moore retired in 1968 as pastor of the College Avenue Presbyterian Church in Alton, Illinois. Ordained in 1933, Mr. Moore served the pastorate of Presbyterian churches in five states and abroad including churches in New Zealand and New South Wales, Australia. Following his retirement, he continued to be active as an interim pastor and returned to Australia to accept a call from St. John's Presbyterian Church. He was a resident of Peoria, Illinois, at the time of his death. He is survived by his wife, Elizabeth.

## **George L. Kress, 1934B**

Died November 18, 1984, at the age of 81. Ordained by the Presbytery of Monmouth in New Jersey, Mr. Kress served as pastor at the First Presbyterian Church of New Gretna, New Jersey; three Presbyterian churches in

ennsylvania; the First Presbyterian church of Mt. Dora, Florida; and the First Presbyterian Church of Athens, Alabama. At the time of his death, he resided in Lakeland, Florida.

**pencer B. Smith, 1937B**

Died November 21, 1984, at the age of 72. A resident of Carlisle, Pennsylvania, Mr. Smith died as a result of injuries suffered at a street crossing when he was in the path of two colliding cars. He was head of staff for 34 years at the Camp Hill Presbyterian church in Camp Hill, Pennsylvania. He retired in 1975 and was named pastor emeritus in 1977. He continued to be active as an interim pastor in the Presbyterian churches of Dillsburg and Carlisle. He is survived by his wife, Wilhelmina.

**William G. Vincent, 1937B**

Died January 30, 1985, at the age of 72. A U.S. Army chaplain for more than 20 years and a former pastor of the United Presbyterian Church of Fountainburg, Arkansas, Mr. Vincent retired from active ministry in 1977. He was a resident of Arkansas at the time of his death.

**Robert F. Howard, 1938b**

Died August 23, 1984, at the age of 74. Mr. Howard served the pastorates of the First Presbyterian Church in Washington, Kansas; the Bethany Presbyterian Church in Council Bluffs, Iowa; and the Creston and First Presbyterian Churches of Madison, Nebraska. In 1971, he accepted a call to the United Presbyterian Church in Parkersburg, Pennsylvania. He retired from the church in 1976.

**Curtis Hodgens, 1942B**

Died November 16, 1984, at the age of 71. Mr. Hodgens served the congregations of five Presbyterian churches during his active ministry. In 1976, he retired from his last pastorate at the Midway Presbyterian Church in Medalia, Ohio. At the time of his death he was a resident of Tallahassee, Florida. He is survived by his wife, Ruby.

**Thomas H. McDill, Jr., 1946G**

Died February 21, 1985, at the age of 61. A founder of the American Association of Pastoral Counselors, Dr. McDill

was a professor emeritus of pastoral care and counseling at Columbia Theological Seminary in Decatur, Georgia. Previously, he had been pastor of the First (Highlands) Presbyterian Church in Atlanta, Georgia. He was a chaplain in the U.S. Army in the Pacific during World War II and was given the Legion of Merit Award. He is survived by his wife, Lila.

**G. William Vogel, Jr., 1951B**

Died March 15, 1984, at the age of 56. Dr. Vogel was pastor of the First Presbyterian Church in Bellevue, Nebraska. He was the former associate pastor and director of Christian education at the Hillsboro Presbyterian Church in Nashville, Tennessee, and the New Providence Presbyterian Church in Maryville, Tennessee, before accepting a call to serve as pastor and director of field evangelism in Ganado, Arizona. Dr. Vogel was one of the founders of the Bethel Orphanage in San Luis, Sonora, Mexico. He is survived by his wife, Eugenia.

**Vernon E. Berg, Jr., 1957M**

Died March 29, 1984, at the age of 53. A resident of North Carolina, Dr. Berg was ordained by the Presbytery of New Brunswick in 1957. He served pastorates in Brookhaven, New York; Greensboro, Georgia; and Titusville, New Jersey. He was a chaplain in the U.S. Navy.

**John F. Ruben, 1957B**

Died April 24, 1981, at the age of 48. Following ordination by the Presbytery of Pittsburgh in 1957, Mr. Ruben worked as a Christian educator at the Central Presbyterian Church in Eugene, Oregon, and then as associate pastor of St. Andrew's Church in Portland. In 1965, he did clinical training in San Francisco and Napa, California, and was later assigned as the Protestant chaplain at Northern State Hospital in Sedro Woolley, Washington.

**John G. Powell, 1966B**

Died August 4, 1984, at the age of 43. An agent in the insurance industry, Mr. Powell became a regional manager in 1972. He was a resident of Severna Park, Maryland. He is survived by his wife, Zella.

## In Memory Of:

- The Reverend Dr. Arthur M. Adams (Class of 1934) to the Masters in Residence Program
- Mary E. Armstrong (Class of 1978) to the Mary E. Armstrong Memorial Library Book Fund
- E. Stanley Barclay to the John L. Felmeth Scholarship Endowment Fund
- Edward M. Butler to the Education Fund
- Joseph Carlucci to the Joseph Carlucci Memorial Scholarship Endowment Fund
- The Reverend John L. Coleman to the Scholarship Fund
- Edward J. Croot to the Scholarship Fund
- Eleanor Graesser Darlington to the Eleanor Graesser and J. Linn Darlington Scholarship Endowment Fund
- The Reverend Alfred H. Davies (Class of 1944) to the Education Fund
- The Reverend Samuel Dodd (Class of 1961) and Sarah Dodd to the Samuel and Sarah Dodd Memorial Book Fund
- J. Albert Durgom to the J. Albert Durgom Memorial Scholarship Endowment Fund
- The Reverend Peter K. Emmons (Class of 1915) to the Peter K. and Helen W. Emmons Scholarship Endowment Fund
- Charles R. Erdman, Jr. to the Charles R. Erdman, Jr. Memorial Scholarship Endowment Fund
- Paul E. Ferber to the First Presbyterian Church of Cranbury, New Jersey Scholarship Endowment Fund
- Ernest and Iris Foose to the Ernest and Iris Foose Memorial Scholarship Endowment Fund
- The Reverend Dr. John T. Galloway (Class of 1933), Trustee Emeritus, Princeton Seminary, to the John T. Galloway Award in Expository Preaching
- The Reverend Wayne W. Gray (Class of 1929) to establish the Wayne W. Gray Endowed Seminar at the Center of Continuing Education
- The Reverend Dr. Edler Garnet Hawkins to the Edler Garnet Hawkins Memorial Award for Scholastic Excellence

The Reverend Dr. Seward Hiltner, Professor of Theology and Personality Emeritus, Princeton Seminary, to a professorial chair in Dr. Hiltner's name

The Reverend Linda L. Hofer (Class of 1971) to the Linda L. Hofer Memorial Scholarship Endowment Fund

Dr. Elmer George Homrighausen (Class of 1924), Professor and Dean Emeritus, Princeton Seminary, to the Elmer George Homrighausen Scholarship Endowment Fund

Dr. Norman Victor Hope, Archibald Alexander Professor of Church History Emeritus, Princeton Seminary, to the Norman Victor Hope Memorial Scholarship Endowment Fund

Dr. Paul W. Johnston (Class of 1941) to the Paul W. and William R. Johnston Scholarship Endowment Fund

Dr. David Hugh Jones, Professor 1942-1970, Princeton Seminary, to the David Hugh Jones Memorial Scholarship Endowment Fund

Imre Kovacs, Sr. to the Education Fund

Richard H. Lackey, Jr. to the Richard H. Lackey, Jr. Memorial Scholarship Endowment Fund

Mary B. Linen to the Mary B. Linen Memorial Scholarship Endowment Fund

The Reverend David S. MacInnes (Class of 1923) to Speer Library for the purchase of books

Dr. John Alexander Mackay (Class of 1915), President 1936-1959, Emeritus 1959-1983, Princeton Seminary, to the Class of 1915 Scholarship Endowment Fund

Gladys M. Marbet to the Arthur J. and Gladys M. Marbet Scholarship Endowment Fund

William F. Markwood to the Thomas S. Mutch Scholarship Endowment Fund

J. Andrew Marsh and Frank Marsh to the Education Fund

Mrs. William C. Maupai to the Reverend Orion C. Hopper Memorial Scholarship Endowment Fund

Dr. Henry O. Moore (Class of 1933) to the Education Fund

Dr. and Mrs. William L. Mudge (Class of 1896) to establish the Endowment Fund for Erdman Hall

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Ruth Beck to the Education Fund

Newton W. and Betty C. Bryant to the Newton W. and Betty C. Bryant Scholarship Endowment Fund

The Reverend Dr. and Mrs. J. Donald Butler, Professor 1944-1958, Princeton Seminary, to the Tennent Fund

The Reverend Dr. William H. Felmeth (Class of 1942) Vice President Emeritus, Princeton Seminary, to the William Harte Felmeth Chair for Pastoral Theology

The Reverend Duane E. Ferris to the Thomas S. Mutch Scholarship Endowment Fund

Dr. William R. Johnston (Class of 1942) to the Paul W. and William R. Johnston Scholarship Endowment Fund

The Reverend Dr. Bryant M. Kirkland (Class of 1938), Trustee, Princeton Seminary, to the Bryant M. Kirkland Scholarship Endowment Fund, "May Christ richly bless you and the rest of His servants at Princeton as He has blessed us with so kind, warm and gifted a pastor as Dr. Kirkland."

Dr. Harry G. Kuch, Trustee Emeritus, Princeton Seminary, to the President's Fund

The Reverend Thomas Roberts (Class of 1980) to the Scholarship Fund

The Reverend Carl R. Schmahl (Class of 1983) to the Scholarship Fund

The Reverend Thomas C. Sheffield (Class of 1973) to the Thomas S. Mutch Scholarship Endowment Fund

The Reverend Dr. David B. Watermunder (Class of 1945), Trustee, Princeton Seminary, to the President's Fund

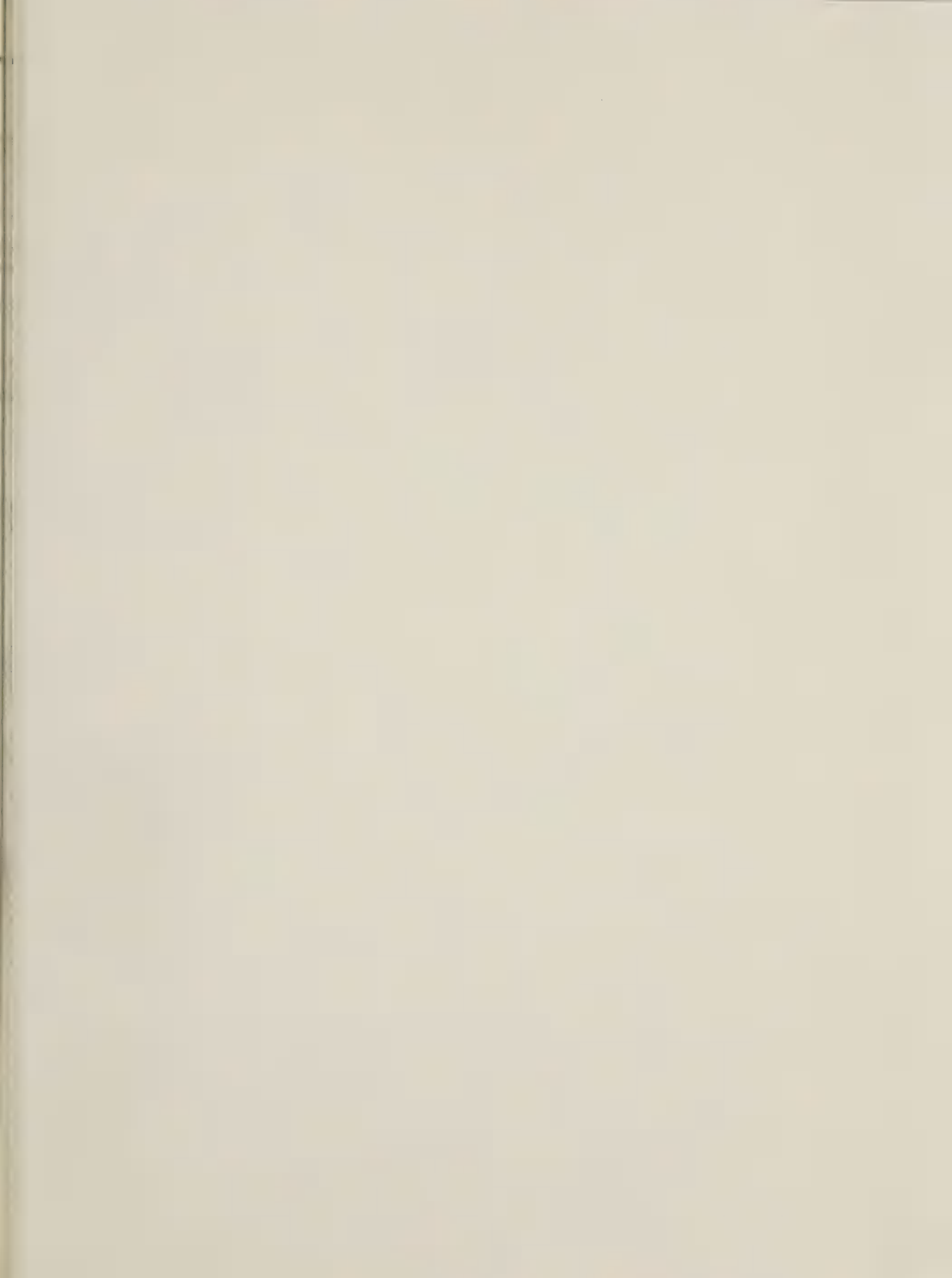
## In Appreciation:

"... to recognize and acknowledge the special importance we as a congregation attach to Princeton because of the education being given to our young men, David Lenz," to the Scholarship Fund

"... in thanksgiving for my growth and education, and appreciation of the Seminary's spiritual and theological presence in the life of the church and the world," to the 1984 Alumni/ae Roll Call

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